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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Mr. C. S. Lewis is one of the most stimulating, and original writers of our time. He is the nearest thing to G. K. Chesterton we have to-day. Chesterton spent his life in proving that two and two make five and Mr. Lewis possesses something of the same paradoxical spirit, startling, challenging, but not less positive than Chesterton's. Mr. Lewis has just published a book which is, or seems to be, a new departure —*Transposition and Other Addresses*.[1] It contains five sermons, all given to academic audiences, and illustrating what may be called the high-water mark of University preaching. It will interest our readers to present an account of one of these sermons, entitled 'Weight of Glory,' and described on the jacket of the book as 'a famous sermon.' It was preached in the Church of St. Mary, the Virgin, Oxford.

If you asked twenty good men, he begins, what they thought the highest of the virtues, nineteen of them would reply, Unselfishness. But if you had asked almost any of the great Christians of old he would have replied, Love. You see what has happened? A negative term has been substituted for a positive, and this is of more than philological importance. The negative ideal of unselfishness carries with it the suggestion not, primarily, of securing good things for others, but of going without them ourselves, as if our abstinence and not their happiness was the important point.

Now the New Testament has lots to say about self-denial, but not about self-denial as an end in itself. And nearly every description of what we shall ultimately find, if we do deny ourselves, contains an appeal to desire. If there lurks in most modern minds the notion that to desire our own good, and earnestly to hope for the enjoyment of it, is a bad thing, I submit that this notion has crept in from Kant and the Stoics and is not part of the Christian faith. Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered to us. We are far too easily pleased.

We must not be troubled by unbelievers when they say that this promise of reward makes the Christian life a mercenary affair. There are different kinds of rewards. There is the reward which has no natural connexion with the things you do to earn it, and is quite foreign to the desires that ought to accompany those things. Money is not the natural reward of love; that is why we call a man mercenary if he marries a woman for the sake of her money. But marriage is the proper reward for a real lover, and he is not mercenary for desiring it. A general who fights well in order to get a peerage is mercenary; a general who fights for victory is not, victory being the proper reward of battle as marriage is the proper reward of love. The proper rewards are not simply tacked on to the activity for which they are given, but are the activity itself in consummation.

This is the case of the Christian in relation to heaven. Those who have attained everlasting life in the vision of God doubtless know very well that it is no mere bribe but the very consummation of their earthly discipleship. But we who have not yet attained it cannot even begin to know it at all except by continuing to obey and finding the first reward of our obedience in our increasing power to desire the ultimate reward. Just in proportion as the desire grows, our fear, lest it should be a mercenary desire, will die away and finally be recognized as an absurdity. In speaking of this desire there is an inevitable shyness. We feel it is almost an indecency. It is a secret we cannot hide and cannot tell. We cannot tell it because it is a desire for something that has never actually appeared in our experience. We cannot hide it because our experience is constantly suggesting it. It is something not realized, the

[1] Geoffrey Bles; 2s. 6d. net.

scent of a flower we have not found, the echo of a tune we have not heard, news from a country we have not yet visited.

This promised good made in Scripture may roughly be reduced to five heads: first, we shall be with Christ; secondly, we shall be like Him; thirdly, we shall have 'glory' (this with an enormous wealth of imagery); fourthly, that we shall, in some sense, be fed or feasted or entertained; and, finally, that we shall have some sort of official position in the universe—ruling cities, judging angels, being pillars of God's temple. All these things are symbols, and they all mean that God will be our ultimate bliss, but this is expressed in varying ways and images. And of all these one of the most striking is the image of *glory*, which is very prominent in the New Testament.

Mr. Lewis devotes the rest of his sermon to this conception of 'glory.' At first sight, he says, the word suggests two things, one of which seems wicked and the other ridiculous. Either glory means to us fame or it means luminosity. But the desire for fame appears to be a competitive passion and therefore of hell rather than heaven, and luminosity suggests an electric light bulb! But when Mr. Lewis began to look into the matter he was shocked to find such different Christians as Milton, Johnson and Thomas Aquinas taking heavenly glory quite frankly in the sense of fame or good report. But not fame conferred by our fellow-creatures—fame with God, approval or ('I might say') *appreciation* by God. And when he thought it over, he saw that this view was Scriptural. Nothing can eliminate from the parable the Divine *accolade*: 'Well done, thou good and faithful servant.'

We do not forget how horribly this most innocent desire is parodied in our human ambitions, or how quickly the lawful pleasure of praise from those whom it is our duty to please turns into the deadly poison of self-admiration. And that is enough to raise our thoughts to what may happen when the redeemed soul beyond all hope, and nearly beyond belief, learns at last that she has pleased Him whom she was created to please. With no taint of what we should call self-approval she will most innocently rejoice in the thing that God has made her to be. And the moment which heals her old inferiority complex for ever will also drown her pride 'deeper than Prospero's book.' Perfect humility dispenses with modesty.

'I read in a periodical the other day that the fundamental thing is how we think of God. By God Himself, it is not! How God thinks of us is not only more important, but infinitely more important. Indeed how we think of Him is of no importance except in so far as it is related to how He thinks of us. It is written that we shall "stand before" Him, shall appear, shall be inspected. The promise of glory is the promise, almost incredible and only possible by the work of Christ, that some of us, that any of us who really chooses, shall survive that examination, shall find approval, shall please God.'

And the other sense of 'glory'—brightness, splendour, luminosity. We are to shine as the sun, we are to be given the Morning Star. And this also has a memorable meaning. We have beauty all around us. But we want not merely to *see* beauty. We want to be united with the beauty we see, to receive it into ourselves, to become part of it. If we take the imagery of Scripture seriously, if we believe that God will one day cause us to *put on* the splendour of the sun, then we may surmise that both the ancient myths and the modern poetry, so false as history, may be very near the truth as prophecy. At present we discern the freshness and purity of the morning, but they do not make us fresh and pure. But all the leaves of the New Testament are rustling with the rumour that it will not always be so. Some day, God willing, we shall get *in*.

When human souls have become as perfect in voluntary obedience as the inanimate creation is in its lifeless obedience, then they will put on its glory, or rather that greater glory of which Nature is only the first sketch. We are summoned to pass through Nature, beyond her, into that splendour which she fitfully reflects.

Our readers may be interested to learn about a little controversy that arose out of the publication of Dr. W. S. Urquhart's recent book on *Humanism and Christianity*. Prompted or, rather, provoked by the reading of that book Mr. H. J. Blackham, Secretary of the Ethical Union, writing in that Society's 'News and Notes' of February, 1948, maintains that humanism and Christianity (which Urquhart would reconcile with each other) are in exclusive opposition. He repudiates Urquhart's contention that when humanism understands its own implications it is not necessarily opposed to Christianity.

In 'News and Notes' of March, 1948, Mr. W. A. Ross intervenes to deprecate any endeavour in these times, when the real enemy is clamouring

at the gates, to accentuate the difference between humanism and Christianity. And he points out very pertinently that in seeking to bridge the difference URQUHART is not so much opposed to the humanism for which Blackham stands as to the 'reactionary' theology of Karl Barth which would cast out humanism.

None the less in 'The Plain View' of October, 1948, Blackham, who is Editor of this Quarterly for the Ethical Union, returns to his contention that humanism and Christianity are utterly exclusive of each other, affirming that humanism rejects Christianity not only on grounds of evidence but mainly because the content of Christianity is false. Such a rejection, he adds, is not to be described as an outmoded rationalism; from the humanist standpoint the Christian faith is neither consistent with human experience nor helpful in solving the problems of human experience.

In the issue of 'The Plain View' of January, 1949, Blackham has very accommodatingly published a letter from URQUHART in which the latter seeks to elucidate his positions and to clear up misunderstanding. He still maintains, however, that there cannot be 'out-and-out humanism' of Blackham's type; and he does so for the reason that human nature is not self-contained; it exists within a cosmos which has meaning, and the meaning of the cosmos involves transcendence of the merely human. He maintains further that Christianity is essentially humanistic in the sense that it is mainly directed towards the welfare of man; and not only so, that it is the only possible humanism, as being the logical and necessary completion of the humanist endeavour in relation to the cosmos—a relationship which must end in a Divine human encounter.

In the self-same issue Blackham makes rejoinder. He is inclined to concede the point that Christianity is humanistic, and he thinks that most forms of Christian humanism are more congenial to humanists than 'stark theologies of crisis.' But he sticks to his opinion that humanism owes no debt at all to Christianity. As for URQUHART'S view that the humanist is logically involved in accepting the Christian faith, he confesses himself baffled by it. The notion is repellent to him that his own consciousness of himself is incomplete without such acceptance.

What might one say in comment upon this controversy? In the first place, one sympathizes with the desire of writers like URQUHART to conserve the word 'humanism' in Christian theology. It is a word worth conserving, and its conservation helps to distinguish what may be called the classical type of Christian theology from the new transcendentalism of Karl Barth. Blackham appears to allow the phrase, 'Christian humanism,' though it contains for him no more real meaning than is conveyed by 'humanism.'

In the second place, while one may be inclined to deprecate with URQUHART any radical antithesis between humanism and Christianity, and this on the ground that a self-sufficient humanism is untenable in philosophy, it should be recognized that those who defend a self-sufficient humanism on philosophical grounds have a right to affirm the antithesis; and that even if a humanist like Blackham were to be argued out of his theoretical position, it does not inevitably follow that he could be enrolled among Christian humanists—theistic, perhaps, but not necessarily Christian.

In his 'Chancellor's Lectures,' delivered recently at Queen's University, Kingston, Ontario, Dean Lynn Harold Hough speaks of Christian humanism as 'the doctrine of man's essential relation to the God who entered humanity in Jesus Christ.' If this is a good description of Christian humanism, as we think it is, then obviously to become a Christian humanist it is not enough to reach the conviction that the cosmos truly interpreted involves transcendence of the merely human.

Perhaps the issue between Dr. URQUHART and Mr. Blackham may be illuminated by the distinction that has been drawn between theocentric and anthropocentric humanism. URQUHART may be said to stand for the first and to aver its truth in both logic and experience; Blackham may be said to stand for the second and to deny that the first is true either to logic or to experience. For a discussion of this distinction reference may be made to the article in THE EXPOSITORY TIMES, vol. lvii. [1946], by Principal William Fulton entitled 'True or Integral Humanism.'

Christ, the Word.

By the Reverend Kenneth Harper, M.A., M.Litt., Ainstable, Carlisle.

In the Johannine Prologue the term Logos is introduced without explanation. It must have been familiar to those for whom the Gospel was written. Attempts have been made to find the source of the term in the Old Testament. The Prologue recalls the early words of Genesis. But Genesis has no Logos, and speaks of creative activity, to which there is only one reference in the Prologue. E. F. Scott pointed out that this can be excised without breaking the sense; it could be a later insertion.

In the English Psalter we read of 'the word' (*e.g.*, 33^{6} 107^{20}, etc.), especially in Ps 119. But the precision of the English is wanting in the Hebrew and LXX. In the former we have דבר varied with אמר; in the latter, we find *οἱ λόγοι σου, τὸ λόγιόν σου, τὸ ἔλεός σου, ὁ λόγος σου, ὁ νόμος σου, τὸ κρίμα σου, αἱ ἐντολάι σου, τὰ λόγιά σου.*

In the Prophets we find expressions of the type, 'The word of the Lord came unto me,' 'The word that Isaiah the son of Amoz saw.' But these are literary devices (cf. Ex 12^{35}: 'according to the word of Moses'), and are even thought to have been inserted by a redactor. Others have sought the origin of the Johannine Logos in the Targumic Memra (or Debura). The 'transcendentalism' of later Judaism raised the problem of the relationship of Yahweh and the world. Liddon (1866) said, 'Among the Palestinian Jews, the Chaldee paraphrasts almost always represent God as acting, not immediately, but through the mediation of the Memra, or Word.' He assumed that the Jews (1) accepted the existence of intermediaries, and (2) equated the Old Testament דבריהוה and the Targumic Memra (or Debura). Roughly this was Bousset's position, and was later supported by G. H. Box. But the work of Moore, Burkitt, and Billerbeck, anticipated by Dorner, has been to establish that the מימרה of the Targums is not the דבריהוה of the Old Testament, which is rendered as Pitgama (or Milla). Memra, in fact, is a reverent circumlocution—a 'buffer-word.'

We hear little to-day of any real debt to Greek philosophy in the Johannine writings. But half a century ago, many (*e.g.*, James Adam) saw a direct connexion between these, especially between the Prologue and the teachings of Heraclitus and of the Stoics. But to-day Professor A. J. Smith teaches that logos nowhere in the Greek tradition denotes the active reasoning faculty in man or the cognate principle in the universe. He maintains that misunderstanding arose because of Philo, who used λόγος to render Memra; subsequent theologians have been misled in reading religious ideas into λόγος when found in pre-Philonic philosophical sources. Any debt can only be to the 'market-place' philosophers, not the giants of classical philosophy. Here we must remember Montefiore's contention that the reaction of the Diaspora to paganism was one of exclusiveness.

In an editorial note in Gore's commentary we are told that it is 'more probable that the Logos doctrine of St. John is directly derived from the Old Testament doctrine of Wisdom.' Alford saw Hebrew Sapiential literature as a mediator between Stoicism and the Prologue. Some argue that the writer used the Wisdom literature for the predicates of the Logos, if not the term; and the argument continues as to whether Sophia (Hokmah) is personal, personalized or hypostatic. These points should be remembered: (1) the literature is that of poets, not metaphysicians, and (2) developed outside the Palestinian Canon (there is a fair case that the Gospel was written in Palestine); (3) all the passages, as Knox suggests, may be later interpolations; (4) it is doubtful if any alleged personifications were taken seriously by the Jews.

Some (notably Rendel Harris) have argued for a proto-Prologue, in which Sophia had the place later taken by Logos. On the basis of Lk 11^{49} ('Therefore also said the wisdom of God, I will send unto them . . .'), Mt 23^{34} ('Therefore, behold, I send . . .') and Tatian's Diatessaron ('Behold! I, the wisdom of God, send . . .'), a Christ-Sophia equation is argued. But it is not explained why Sophia yielded to Logos; nor is it true that Christ first made an impact on men as the Wisdom of God, but as a bearer of God's message.

In 1904 Sanday declared that most men held that there was 'some connexion between the Logos of Philo and the doctrine of the Logos in the Fourth Gospel.' In 1915 Garvie wrote, 'The dependence of the Prologue on Philo is so evident as not to need discussion.' As late as 1938, Temple had 'no doubt that in a general sense St. John is here following the thought of Philo.'

There is, however, no evidence of a diffusion of Philo's thought in Palestine, Ephesus or Alexandria. But what of Apollos, an Alexandrian *τῷ γένει*? Could he have introduced Philo's teaching to the Church? Ac 18 shows John the

Baptist as the chief influence on Apollos. Stephen, an Hellenistic Jew, possibly an Alexandrian, shows no Philonic influence. Apollos is δυνατὸς ἐν ταῖς γραφαῖς, recalling Stephen's description of Moses as δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτου.

Unlike the Evangelist, as we have seen, for Philo the Logos is pre-eminently the creative activity of God, and in his idea of the instrumentality of the Logos, he is nearer the Gnostics than St. John. Again, Philo accepted the Platonic doctrine of matter as existing before creation; the Logos vitalizes matter, but ὁ λόγος . . . πρεσβύτατος καὶ γενικώτατος τῶν ὅσα γέγονε. So St. John and Philo are poles apart. The Johannine Logos creates because he is God; Philo's Logos creates because he is other than God, who is precluded from mundane contact. For Philo, λόγος is 'reason,' and Bridges gave an arbitrary Philonic bias to the Johannine Prologue by his rendering, 'mind.'

Other sources for the Johannine Logos have been suggested, but have failed to commend themselves, chiefly because of their inherent improbability, and the lack of accurate information about them. Bultmann (1923) derived the Prologue '*aus orientalischer Mythologie*,' in fact from an hypothetical Mandaean document, slightly modified for Christian use. Parallels between Mandaean writings and the Prologue were listed first in 1784, and were underlined by Baur, Percy, and Norden. But, following Gressmann and Burkitt, the current opinion is that Mandaeism is a Western, post-Christian development.

The Hermetic writings attempt to give the sanction of religious revelation to philosophical ideas based on an amalgam of Platonism and Stoicism. They purport to be (and Hooker accepted them as) Greek versions of ancient Egyptian books. Reitzenstein (1904) claimed that they had influenced the New Testament. Later scholars, as Windisch and Kroll, do not agree. Kerbs and Creed found evidence of Christian influence in the Corpus Hermeticum. Scott and Dodd deny this. The truth may be that similarities between Hermetic writings, the New Testament and contemporary Jewish works are due to a common religious background.

Beginning with Harnack and Bernard (1910), there was some discussion of an indebtedness to the Odes of Solomon. But, while the tendency was to see in these the work of Christian redactors, since 1920 no attention has been paid to them. Bousset tried to find the origin of an alleged Hebrew hypostatization of Sophia in the hypostatic beings of Persian religion. But this requires an earlier diffusion of the relevant literature than can be demonstrated. Attempts to associate the Hebrew Sophia with the personified 'Word' in Babylonian and Assyrian religions ignored the lack of distinction in these religions between the being and function of deity. Clemens had to confine any such influence to the Gospel exclusive of the Prologue. In reading Cumont's *Mystères Égyptiens* we see that the 'Word' in Egyptian religious thought (as in the Old Testament and Philo) had chiefly to do with creation. Nor can the influence of the mystery-religions be seriously advocated until the work of N. P. Williams and A. D. Nock has been discredited.

The term λόγος is frequent in the New Testament. Often it carries normal meanings ('speech,' 'matter,' etc.). Sometimes it means a quotation (*e.g.*, from the Old Testament, as 1 Co 15^{54}, Ro 9^{9}, etc.), or a saying (*e.g.*, Mk 7^{29}, Ac 6^{5}), or a specific piece of teaching (Mt 19^{11}). It is used generally of the message of the Lord Jesus (*e.g.*, Mk 2^{2}=Lk 5^{17}, Mk 8^{31-32}=Lk 9^{22}=Mt 16^{21}). Often it refers to the apostolic message (*e.g.*, 2 Th 3^{14}, as given διὰ τῆς ἐπιστολῆς; 1 Co 14^{36}, 2 Co 5^{18-19}, a context treating of the work of Jesus Christ; Ph 1^{12-18}, where 'speaking the logos of God' is immediately followed by a reference to 'preaching' and 'proclaiming' Christ; Jn 15^{20} and 17^{20}).

But there is a vast class of uses which, while sense is made if we understand no more than the 'apostolic message,' lend themselves to a more personal meaning:

1 Th 1^{6}. When written, no doubt λόγος here meant only the 'apostolic message,' but, by use in a liturgical setting, the Logos could so easily come to denote Christ.

Col 3^{16}. No doubt the Apostle meant only the Gospel about Christ (or the Lord). If Martin is right, and ἐν πάσῃ σοφίᾳ belongs to the next verse, we have an independent little injunction, 'Let the Logos of Christ dwell in you.' In this case a phrase originally meaning 'the Logos delivered by Christ' could easily pass into the sense 'the Logos who is Christ.' It should be noted that in such expressions as ὁ λόγος ταῦ θεοῦ, etc., the genitive may denote possession, 'belonging to God,' *i.e.*, 'which he speaks or gives' (cf. ἡ ἀγαπὴ τοῦ χριστου, Ro 8^{35}), or object, 'about God' (cf. ὁ λὸγος ὁ τοῦ σταυρὸυ, 1 Co 1^{18}), or definition, 'godly' or 'to wit, God' (cf. ὁ οἰκονόμος τῆς ἀδικίας, Lk 16^{8}; σημεῖον περιτομῆς, Ro 4^{11}).

Lk 1^{2}. Origen and Athanasius regarded λόγος here as personal and a title of our Lord. Hoskyns agrees that here it must connote more than teaching.

Ac 8^{4-5}, where εὐαγγελιζόμενοι τὸν λόγον is closely associated with ἐκήρυσσεν αὐτοῖς τὸν χριστόν. In such expressions as ὁ λόγος τοῦ εὐαγγελίου, the genitive is definitive, and, as we have noted, ὁ λόγος often connotes, τὸ εὐαγγέλιον. When we meet an expression like εὐαγγελίζομαι τὸν λόγον we

are bound to consider it in relation to such expressions as εὐαγγελίζομαι τὸν χριστὸν Ἰησοῦν (*e.g.*, Ac 5^{42}).

1 P 2^{8}. R.V. has, 'they stumble at the word, being disobedient.' But this could be rendered, 'They stumble being disobedient to the Logos.'

He $4^{2.\ 12}$. Here patristic writers understood the reference to be to the Personal Logos.

Jn 8^{37}. Augustine understood the Logos here to be Christ.

The Pastoral Epistles. There are strong traces of Johannine vocabulary and ideas.

Tit 1^{9}. ἀντεχόμεν τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου. In the New Testament ἀντέχομαι always has a personal object; we could translate, 'Cleaving to the Logos, who is faithful, according to the teaching.'

In the Pastorals we have the well-known catchphrase πιστὸς ὁ λόγος. Walder's arguments for a personal Logos have not been sufficiently considered. At least he is right that the phrase should be compared with such as πιστὸς ὁ θέος, πιστὸς ὁ καλὼν ὑμᾶς, etc. The phrase is generally taken as introducing a saying, the ὅτι being 'that.' Walder says this gives λόγος an impersonal sense, interrupting the sequence of thought. He renders it: '. . . faith and love which is in Christ Jesus. Faithful is the Logos because (ὅτι) Christ Jesus came . . .'

There is evidence for a development of the use of λόγος. In the Parable of the Sower, at one point (Mk 4^{14}), the Logos is sown, then (Mk 4^{18}) it is the hearers who are sown, the type being identified by capacity to hear the Logos. The confusion may be due to the fluid use of λόγος in the Early Church.

Glimpses of a development are seen in talk of 'tribulation' διὰ τὸν λόγος (Mk 4^{17}) and being 'scandalized' ἐν ἐμόι (Mt 11^{8} 26^{31}). Our Lord's Logos is ἐν ἐξουσίᾳ, but He teaches ὡς ἐξουσίαν ἔχων. In Jn 8^{31} we have μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, but in Jn 15^{1}, μείνητε ἐν ἐμοι. Nor should we fail to notice that, as a technical term, λόγος is missing in Q.

Though Tobac had doubts about Rev 19^{13}, and Brooks (and Westcott(?)) about 1 Jn 1, there is general agreement that the Logos here alludes to Christ. (In the latter case, against, we have the use of the neuter ὅ and the fact that the use is not absolute; for, we note the verbs.) The use in the New Testament can fairly be compared with that in Justin Martyr, where λόγος is used of the Scriptures, and of Christ.

In reaching a conclusion, these points should be noted: (1) Modern scholarship indicates that the Fourth Gospel is not isolated from the rest of the New Testament in its subjects and teachings. *A priori*, it is not likely to be isolated in vocabulary. (2) The term is used without explanation as one with which the readers are familiar. St. John would not have used a term already in use in the developing Christian vocabulary if he meant it to carry associations which it would have for Stoics, readers of Philo, etc. (3) There are no reasonable grounds for insisting, as has been done, that the use of λόγος in the Prologue is isolated and almost unique in the New Testament. (4) Due weight must be given to the fact that the phrase 'the Logos,' or 'the Logos of God,' etc., was being used by a worshipping Church, *i.e.*, in liturgical settings. In this Church terms did develop by use in the Christian vocabulary (*e.g.*, ὅδος, ἀδελφοί). By the time of Polycarp, the title of 'Logos of God' clung to Christ, and in the Epistle to Diognetus (*i.e.*, by 135), the name Jesus and the title Christ do not appear. Only the title Logos is used.

Our conclusion is that whoever wrote the Prologue did not delve into Stoic, Philonic, Sapiential, or any such sources, but used a term from the technical vocabulary of his church. Roughly, the development would follow these stages: (1) The Logos seen as the message of Christ; (2) the Logos seen as the apostolic message about Christ; (3) the Logos seen as the Person of Christ. If we side with Sanders in placing 1 John before the Gospel, then the uses in Rev 19^{13} and in the First Epistle, being followed by the genitives, can be regarded as the final steps leading to the absolute use in the Prologue.

This is written by a parish priest who is certain that if his arguments are sound we have a deepened conception of the Word of God which will give profounder import not only to our message, but to our conception of our office as ministers and clergy. Consider, for example, the new depth of meaning which attaches to the Collect of St. Andrew's Day, speaking of being called by God's Holy Word. We see, too, that to be a 'minister of the Word' signifies much more than the duty of expounding Scripture; it is to be one who in his entire activity and being manifests Christ, the Word of God.

Karl Barth on Man.

By the Reverend E. L. Allen, Ph.D., D.D., Newcastle-on-Tyne.

Karl Barth's *Kirchliche Dogmatik*, begun in 1927, has by now reached such proportions as to make its complete translation into another language too formidable a proposition to be entertained. The latest part to be published is the second half of volume iii, which deals with the doctrine of man as the earlier half did with that of creation. The treatment is even more diffuse than in the previous parts of the work and the reader who has mastered its 800 pages will be disposed to think that it would have been more effective if reduced to at least half its present length. As Barth notes in the Preface, there are few allusions to his predecessors in this field, for he feels that he has been able to learn little from them, and that his position is often that of a pioneer.

What he offers, of course, is theology in the strictest sense of the term, an account of man which is based on revelation and sees him throughout in his relation to God. Hence all speculation about the cosmos and man's place in it is brushed aside at the outset; the Word of God singles man out from the cosmos, it does not speak to him as within it. But this approach enables him to solve the problem which any Protestant theologian, at any rate, has to face. How can we speak of human *nature* when we only know that nature as perverted by sin? Barth asks that question and replies to it by pointing out that, while revelation shows man to be a sinner, it reveals him as still, in his sin, the object of God's grace, as one for whom God does not cease to care and whom He seeks to win again for Himself. The true man, therefore, is not the man we see but the man God sees; he is, not as he has made himself, but as God in His mercy preserves him. Knowledge of man is therefore God's knowledge of him as communicated to us in revelation.

But Barth's standpoint is not merely theological, it is Christological. The proposition that 'theology is Christology' applies to this part of his *magnum opus* as to all that has gone before it. It is in the man Jesus that we see man as he truly is. Human nature is original in Him, it is derivative in us. 'We have our human nature as such wholly and solely from Jesus.' It is quite true that He is unlike us in many respects, and that forbids a simple deduction of our conception of man from what we know of Him. But there is likeness between us also, and it is in the light of His person that we see what we ourselves are.

But what do we mean by the Person of Christ? Here Barth breaks decisively with the traditional view, according to which the Person or the nature of Christ was something of a metaphysical order, standing behind His work and giving to that its value. He substitutes for this a dynamic conception, for which Jesus *is* His life, His mission, His activity. His person *is* his work. We look in vain for anything corresponding to the mediæval notion of substance; the permanent in Him is not to be sought behind the changing but in and through it. So will it be also with man. There is no static human nature, no fixed condition apart from the sequence of our experiences. Man *is* his history. We *are* in our living and never-ceasing relation to God, in the tragic error of our sin and the marvel of His forgiveness.

It was precisely this relation to God which constituted the manhood of Jesus. He did not come into the world for some neutral purpose and have His relation to God attached to Him subsequently. His whole life illustrates how man was made by God and is meant to live for God. His end is not anything of his own, it is God's glory; he is not master of himself, but is under God's sovereignty; he has freedom, but this is given to him that he may choose God's will, and his very existence in the world is an opportunity for, and an obligation to, God's service. Man is the creature to whom God speaks; his history is shared with the God who meets Him in challenge and blessing and to whom he makes response. One word indeed will express all that is due from man to God. It is the word gratitude. Man owes to God his very being, his self-knowledge, his freedom, and his responsibility. What can he do therefore but acknowledge with gratitude so great a gift and offer it back to the Giver, eagerly and joyfully placing himself at His disposal for life and death?

In Jesus, therefore, we see how man not merely has, but is, a history. We see also that he is this history as in a relation to God out of which God's grace will not suffer him to fall, even when he sins against it. But Jesus is constituted also by His relation to men. He is in the world as with and for them, as their Saviour. Granted that we cannot be for each other as He is for us all, it still remains true that our relation to our neighbour is as vital, as central, to our being as our relation to God. Any account of man which treats him as an isolable individual can be ruled out at the beginning.

There is in this relatedness to another a certain likeness to God, since the Divine life includes within itself the mystery of an eternal I-Thou relationship.

Barth uses the strongest language at his disposal to stress that the sharing of life with one's fellow is not an accessory of human nature, it is its very stuff. I am human in virtue of my meeting with my neighbour, when I look him in the face, speak to him, and receive his speech to me. It is precisely because my neighbour is another than myself that he belongs to me so closely. 'My neighbour belongs to me only to the extent that he does not belong. If I treat him as though he belonged to me he would cease to belong to me.' That is, the value of the other for me lies in his being someone other than myself whom I must respect and from whom I may learn, but whom I may never merely use.

It follows naturally enough upon all this that Barth sees in the man-woman relationship the clearest instance of what he has in mind. In accordance with the exposition of the creation-story in the first part of the present volume, he turns to Gn 2 at this point. This is for him 'the Old Testament Magna Charta of humanity.' He sets beside it the Song of Songs, and boldly claims for this a place in the canon just because it treats of natural human love, and does not—as so often elsewhere in the Old Testament—subordinate the man-woman relationship to the family. Yet, while disclaiming an allegorical interpretation of such passages, he offers a 'spiritual one.' Behind Adam and Eve stand the figures of Jehovah and Israel respectively; it was the understanding of what the covenant between these involves that gave the Genesis writer his insight into what should be between man and woman. The Christian exegete, however, may not stop there. He must see in the Genesis narrative a parable of Christ and the Church. It is not for Barth that what we know of man and woman enables us to use them as an illustration of Christ and the Church; rather do we know man and woman aright only in the light of Eph 5.

We may sum up, in Barth's own language, the result at which his argument arrives by saying that man's nature is a parable and sign of that for which he is meant. God made him to enter into a covenant-relation with Himself, and that is shadowed forth in the fact that he is so made that he cannot live to himself but must find himself in another. That we are partners here with our fellows is a token that we are intended to be partners for ever with God. Only at this point does Barth allow himself to speak of the image of God in man. It is that I-Thou relation in which man stands toward his fellows and which symbolizes at once the I-Thou relation with God for which he was designed and the mysterious I-Thou relation within the Godhead Himself. If this is what is meant by the image of God, then to the question: Is this lost by sin? the answer must be: No.

One section of the book is devoted to man as the unity of body and soul. Here the Biblical psychology is championed as against the Greek. There is between body and soul an indissoluble relation, so that one cannot exist without the other. There is, therefore, no natural immortality of the soul, but something of a much higher order, the hope that God who made us human beings will recreate us through the ordeal of death. Yet body and soul are clearly to be distinguished and there is a precedence of the soul over the body, so that it should serve and the other obey. By spirit Barth does not understand a third element in human nature, but the constant activity of God by which life is conferred on man as soul-body.

Where Barth feels himself to be breaking fresh ground even more than elsewhere is in the final section of the book, which deals with human life as in time. Jesus is Lord of time, He is present in the Church as at once past, present, and future, and none of these three without the other two as well. Without Him, our time is meaningless succession, a haunting memory (the past), a moment racing past us (the present), and a baffling uncertainty (the future). But through Jesus we are enabled to see our time as in the hands of God, and this confers on it stability and significance. My past is that in me which is completed and as such comes under His judgment and His grace. My present is the season of opportunity and duty given to me, in which God addresses me and I respond. My future is a realm of trial which must be entered in all seriousness, yet at the same time it is a realm of God's continued care which I can enter as one who casts all his cares upon Him. Finally, by an elaborate and often unconvincing argument Barth seeks to show how the limited character of our life and the aspirations which stir in us for something richer and more lasting are both of them aspects of human nature as God created it in His wisdom and goodness.

Before attempting a brief criticism of this theological picture of man, something should perhaps be said of Barth's attitude to two thinkers with whom he has much in common. He recognizes that in the existentialism of Karl Jaspers he has a foe worthy of his steel. He speaks of the 'high ethical and religious quality' of his thought and its 'almost prophetic character.' He seems, however, to be acquainted with it only in part. He knows the use Jaspers makes of the concept of the 'limit-situations' of life, pain, death, conflict, and so on. But he does not mention the equally valuable concept of 'communication' and

the highly original analysis of love, though what Jaspers offers under these heads would provide a full answer to the strictures which Barth passes on him.

Where Barth differs from Brunner is that he rejects outright the distinction between the formal and the material image of God which the latter seeks to establish. This would mean that man is free and responsible apart from his relation to God, free to choose whether he will obey God or rebel against Him. As against this, Barth maintains that man's freedom does not lie in a capacity to decide for God but in an actual decision for him. So that sin is not an alternative to God in the choice of which man exercises his freedom as he would have done had he chosen God. Not to choose God is to lose one's freedom. The distinction may seem to some over-subtle, but presumably its value for Barth is that it enables him to retain the Reformers' teaching that fallen man is enslaved to sin while avoiding the unpleasing consequences sometimes deduced from this.

Is now Barth's conception of man really exclusively theological in origin ? One may be permitted to doubt it. He is surely heavily indebted to the tendency in modern philosophy out of which existentialism has emerged, and which was clearly present in Dilthey. For Dilthey already man has no nature, but rather is a history. Again, what Barth has to say of the I-Thou relationship is borrowed from his philosophical predecessors and given a theological veneer. It is true, as one of the younger German theologians has recently urged, that, whatever its pretensions to originality, every theology does in fact work with an understanding of man philosophical in character. Barth is only another instance of this.

What of his Christological constructions ? Here again one feels that this is almost always a rationalization of something reached by a quite different process. In plainer language, it savours of special pleading when a right understanding of the relation between man and woman is derived from Eph 5. Barth's Christology is too formal, his interest is in the definition of the God-Man rather than in the love which chose the outcast and the sinner for its friends and did not shrink in the end from the Cross. He is right surely in bidding us see human nature in the light of Christ, but we shall do well to look for that light in the open pages of the Gospels rather than in the formulae of the Nicene Creed.

Literature.

CHRISTOLOGY OLD AND NEW.

The Rev. Aubrey R. Vine, M.A., D.D., B.Sc., who has already written a book on ' The Nestorian Churches,' has followed it up with a study of Nestorius himself. The new book is described in the sub-title as ' an interpretation and development of some elements in the metaphysic and Christology of Nestorius as a way of approach to an orthodox Christology compatible with modern thought.' It falls into two equal parts, in the first of which the metaphysic and Christology of Nestorius are expounded, and in the second an orthodox Christology that is affirmed to be compatible with modern thought. The book has for title, *An Approach to Christology* (Independent Press ; 21s. net). It has been approved by the Senate of the University of London for the award of the Degree of Doctor of Divinity.

In the present generation efforts have been made to rehabilitate two at least of the ' heretics ' of the Ancient Church. One is Apollinarius, the other Nestorius. It has been claimed that Apollinarius was not an ' Apollinarian,' nor Nestorius a ' Nestorian.' In the case of Nestorius this claim has been supported by an appeal to the recently discovered work of his later years, ' The Bazaar of Heracleides '—' a voice from the dust of the desert.' It is a merit of Dr. Vine's book that it has not only subjected this obscure and difficult work to a patient and careful analysis but provided as an Appendix what is virtually, if not a general commentary on it, a running commentary on its metaphysical and Christological ideas. In Dr. Vine's opinion Nestorius was rightly condemned in the Conciliar decrees. None the less he finds valuable elements in Nestorius' thought and method that with some revision and extension might provide a real contribution to the Christological problem.

Here, for example, is his statement in terms of the Nestorian Christology of the exact relation of Jesus Christ to Godhead. ' There is one ousia and nature of Godhead, one and indiscriminable, manifesting itself in three durative prosôpa, to each of which ousia and nature of Godhead is hypostatic : one of those durative prosôpa, God the Word, manifested Himself for a period as the allogenous prosôpon Jesus Christ. Thus Jesus Christ was truly God, in that He was the (allogenous) prosôpon of God the Word, a Trinitarian prosôpon to which ousia of Godhead was hypostatic.

But the totality of Godhead includes all three prosôpa, which together include everything to which ousia and nature of Godhead is hypostatic.' Dr. Vine appears to think this a delightfully lucid statement; and perhaps it is, once you know what the distinction between ousia and nature is, and what exactly is meant by prosôpon and hypostatic, to say nothing of durative and allogenous!

Greatly daring, Dr. Vine advances in the second part of his book from his statement of postulates for an orthodox Christology to the presentation of a general philosophical or metaphysical scheme into which these postulates and the rest of our knowledge can fit. Here he shows much independence of thought and a remarkable acquaintance with the trends of recent physical and natural science. But here, as one might expect, there are but faint echoes of the Nestorian Christology; nor do they gain much in strength even when we come to the penultimate chapter on 'Godhead and Trinity' and the concluding chapter on 'The Incarnation.' Yet I have no doubt Dr. Vine could express in the ancient terms of 'The Bazaar of Heracleides' many of the essential ideas contained in those chapters. Would it, however, be worth while?

I commend this learned work to students of the Conciliar period, and especially those who would follow an earnest and valiant effort to state an orthodox Christology in the light and even by means of the new knowledge of our time.

W. FULTON.

THE DOCTRINE OF GRACE.

In *The Doctrine of Grace in the Apostolic Fathers* (Oliver and Boyd; 12s. 6d. net) the Rev. Thomas F. Torrance, M.B.E., D.Theol., B.D., has made a contribution of first-rate importance both to historical theology and to the contemporary œcumenical conversation. After an excellent introduction concerned with *charis* in classical and Hellenistic Greek and in Philo and the conception of grace in the Old and New Testaments (in the present reviewer's opinion the book would be well worth buying for the sake of this introduction alone) the author goes on to deal in turn with the Didache, 1 Clement, Ignatius, Polycarp, Barnabas, Hermas, and 2 Clement. In each case his method is first to discuss the general theological position of the writer and then to examine in detail his use of *charis* and cognate words. The treatment is thorough and well-documented, the style clear and readable.

In the New Testament *charis* becomes a technical term, though it is still also used in its other senses. As such it has an altogether new significance, the result of the unique event of the Incarnation. It 'refers to the being and action of God revealed and actualized in Jesus Christ.' Grace is 'the Divine love in redemptive action' and is inseparable from the Person of Christ. 'As power acting on men it is not impersonal, but intensely personal . . . for it is Christ acting in person, and not in any sub-personal fashion.' But the Apostolic Fathers, according to Dr. Torrance, failed to grasp the special New Testament meaning of *charis*. Under the influence of Judaism and Hellenism they understood the gospel as a New Law, a higher morality, and grace, not as a Divine intervention of decisive significance that had set human life upon an altogether new basis, but rather as an enabling power given by God to those who strive worthily, in order to assist them to reach their goal. The idea of merit has come back, in spite of St. Paul. Fundamental to their misunderstanding of the New Testament meaning of grace is their failure to grasp the saving (as opposed to the merely exemplary) significance of the death of Christ. In their thinking grace has been detached from the Person of Christ, and is an impersonal power, an energizing principle, infused into men to heighten their natural powers and enable them to keep the New Law. It is Dr. Torrance's conviction that this misunderstanding of the gospel 'has resulted in a doctrine that is largely unbiblical, and that has been only partially corrected by the work of Augustine and the Reformers.'

There is a very great deal in this book that is enlightening and stimulating. It is undoubtedly a book to be read.

C. E. B. CRANFIELD.

MAHATMA GANDHI.

Few foreigners have had such opportunities of knowing Mr. Gandhi as Dr. Stanley Jones and this fact justifies him in obeying 'an inner urge which said to him "You must,"' and overcame his hesitancy when invited to add another book to the many about the Mahatma—*Mahatma Gandhi: An Interpretation* (Hodder and Stoughton; 7s. 6d. net). This American evangelist, as he repeatedly designates himself, divides his time equally between America and India and seeks 'to present a disentangled Christ' to both of these 'mission fields.' This is certainly a full-time job and in the case of India the heart of what he calls the 'politico-religious conflict' was wherever Mr. Gandhi was. Accordingly, so far as the limitations of time and space allowed he was to be found sitting at the Mahatma's feet, arguing with him, and learning from him. 'For thirty years,' he says, 'I was at the centre of the clash' which Mr. Gandhi represened. 'Not matter how much

we tried to clarify our position the clash was there. It has left scars on me. . . . A little man who fought a system in the framework of which I stood has taught me more of the spirit of Christ than perhaps any other man in East or West.'

Such an attitude to Mr. Gandhi may not make Dr. Jones an authoritative exponent of Mr. Gandhi's politics but it gives him an insight into his religious convictions and his religious spirit such as probably no other foreigner possesses, and so he can rightly describe this book as 'an interpretation.' Only C. F. Andrews, were he still with us, could unveil, as he can, the secret of this enigma. Dr. Jones frankly recognizes the complexity of his character. 'You thought you knew him, and then you didn't.' 'But out of that complexity there arose simplicity, a unified character, simple and compelling.'

'A man like Gandhi,' Pandit Nehru said the other day, 'does change the world.' He had a depth of personality that gave him and will continue to give him, as Dr. Jones says, 'world significance.' Baffling as he sometimes seemed, he had an inward steadfastness that enabled him to pursue a single-minded course, unaffected by the folly and the flattery of those who surrounded him. Right at the end of his career, Dr. Jones himself urged him to celebrate the first anniversary of independence by 'a national pageant,' reversing the Salt March, which inaugurated his struggle. 'Millions,' he said, 'would line that road' and perhaps Mr. Attlee would march back with him. But Gandhi smiled and put the suggestion aside. In success or in defeat he kept his head and walked straight forward to his goal.

There was true greatness in this man whom we often looked down upon, exposing our own littleness. The chapter on 'The Mahatma and the Christian Faith' is full of lessons for us which as Christians we have to learn with shame, revealing as they do the lukewarmness of our Christianity and the failure of our witness as revealed to his searching gaze. May it indeed be, as Dr. Jones says, that 'God has used Mahatma Gandhi to help christianize our unchristian Christianity,' and that we shall learn the lesson.

Perhaps this would have been a better book if Dr. Jones had told us of some of 'the deep disagreements' that he had with Mr. Gandhi. But if he had done so we might, because of them, have excused too easily our uneasy consciences. Also the book would not have been pervaded, as it is, by the glow of the author's enthusiasm.

NICOL MACNICOL.

CHRISTIAN UNITY.

In *The Wholeness of the Church* (S.C.M.; 5s. net) Mr. Oliver S. Tomkins of the Amsterdam Secretariat makes a warm and noble plea for œcumenical interest as being the proper life-blood of ordinary congregational activity. As he puts it, a man cannot ignore a fellow-Christian or indeed any fellow-creature without ignoring Christ. This amounts to equating œcumenicity and Christianity and it gives reality and power to Mr. Tomkin's thinking. His book is full of suggestive truth.

But where he and many others lack precision and decision is in their notion of Christian unity. He says it is both a gift and a goal. That will not do. If it is a gift it is there already and the goal can only be the better expression of that unity. This, indeed, is implied in the recognition that the œcumenical movement is not an attempt to gather in outsiders but an activity within the existing unity of those who have a right to be there.

It is insufficiently noticed that it is quite unwarranted to assume that unity must have its best expression in order or sacraments or creeds. Differences of language and culture make exact real not formal agreement a quite illusory project. After Christ's prayer 'that they may be one' comes the great and only New Testament directive as to the nature of that unity, 'even as we are one.' It is quite extraordinary how little people have dwelt on that directive or taken it for guidance.

For it is beyond question—the verses following in John are indeed explicit—that the unity of Father and Son referred to is in redeeming activity. It cannot be credal or sacramental. It is not open to man to explore what it feels like mathematically or philosophically to be one God. The only way God and His unity can be known is in His action. This unity in redeeming activity is precisely the way the Church is directed to express its unity.

The second half of Mr. Tomkins' book, dealing with the practical problems of local evangelism and parish work in frank and open-eyed fashion, is therefore no addendum. But this is a field in which thought would be clearer and action more forceful if the œcumenical movement was inspired and dominated by the directive that the primary expression of the essential unity of Christians is in evangelism.

R. W. STEWART.

'The drum language' of Africa is explained by the Rev. J. F. Carrington, B.Sc., Ph.D., a Baptist Missionary in the Belgian Congo, in *Talking Drums of Africa* (Carey Press; 5s. net). Dr. Carrington makes clear—as the researches of ethnologists have demonstrated—that 'talking on the drum' is no mystery but established fact and how this is done. His book should interest

all who live and work in Africa. Dr. Carrington's book is admirably illustrated and documented and should be of value in preserving one of the arts of the continent that is rapidly disappearing.

The Rev. Arthur E. Southon wields a graphic pen. Among other literary interests he has been attempting to tell in a fresh way the story of the early days of Israel. In two previous books he has dealt with the period between the sojourn in Egypt and the setting foot in the Promised Land. In the book before us, *Who Is Their Father?* (Cassell; 8s. 6d. net), he tells the story of the prophet Samuel. The description of the setting and the portraiture of characters owe much to the imagination, but it is imagination informed with knowledge and based upon insight. The book is indeed an 'imaginative commentary,' and as such is full of suggestiveness for the teacher or preacher. Of course every one will expect to find that the telling of the story of Samuel is also a telling in part of the story of Saul, but it will come as a surprise to most readers that Mr. Southon finds he can also weave the story of Samson into his narrative. He claims that there is a close association between Samson's life and Samuel's twenty silent years. As a characteristic sample of Mr. Southon's gift of vivid narration we cite the chapter 'Delilah.'

The Religious Hunger of India, by the Rev. J. F. Edwards (Christian Literature Society for India, Madras; Rs 4), is described by the English Editor of the *Dnyanodaya* from many points of view. He deals with a great variety of subjects, interesting to those who are concerned with the task of the Indian missionary. Mr. Edwards has a fluent pen and much to say about subjects suggested to him as a missionary watching the ebb and flow of Indian life during thirty years of missionary service.

The Church of Scotland has issued a booklet on *The Challenge of Communism: Facing the Facts*, by the Rev. William Neil, B.D., Ph.D. (9d.). The argument is clear and convincing. It presents the Christian criticism and alternative in definite propositions: The Power of Communism, The Appeal of Communism, The Perversion of Communism, The Error of Communism, Christian Realism and Christian Action. This is a powerful statement and should be widely circulated.

It is comforting to come on a volume of sermons that show how high a standard the Christian pulpit maintains to-day. Such a volume is *So Fight I: Studies in the Christian Life*, by the Rev. Robert Menzies, D.D. (James Clarke; 6s. net). The sermons are a series in two parts—first, Hindrances and, second, Helps, and within these two (obviously of an inclusive character) Dr. Menzies deals with every aspect of Christian living. Among the hindrances are drift, apathy, sleep, uselessness. Among the helps are Public Worship, obedience, faith, and the Holy Spirit.

The question as to the influence of William Law on John Wesley and Methodism has received a good deal of attention in recent years. For long the notion prevailed that while the two famous men were in intimate contact for some time, such a breach occurred between them that Methodism owed little if anything to Law. The latest writer to show how mistaken such a view is, is the Rev. Eric W. Baker, M.A., Ph.D., in *A Herald of the Evangelical Revival* (Epworth Press; 12s. 6d. net). It is what it professes to be in the sub-title—a critical inquiry into the relation of William Law to John Wesley and the beginning of Methodism. The book is the fruit of scholarly study, it is fully documented, well written and richly illustrated with citations. At first reading it may seem to be little more than a retraversing of the ground covered very adequately by Mr. J. Brazier Green. This book, however, is a quite independent study. In fact, but for war-time publication difficulties, it would have appeared before Mr. Brazier Green's. Further, the ground covered in the two books does not quite coincide. Dr. Baker is fuller on the historical background; and in a section on 'Law and the Beginnings of Methodism' brings to notice some material for the first time.

Two books come to us with a common purpose, to make the Bible intelligible and edifying. The first is *Reading Your Bible*, a new Lectionary with each passage briefly introduced and explained by the Rev. Rupert E. Davies, M.A., B.A., B.D., Chaplain of Kingswood School (Epworth Press; 7s. 6d. net). Mr. Davies is convinced that many people give up reading the Bible because they do not understand it and give up listening when it is read in public for the same reason. He has therefore drawn up his Lectionary with each passage explained in a brief note, also with a title which summarizes the meaning and bearing of the passage. He begins with Job (why, it is difficult to say) and goes on to Isaiah, then Second Isaiah, Jeremiah, Daniel, Amos (again why?), then Jonah, The Wisdom of Solomon, and Ecclesiasticus. Then follow the books of the New Testament. A list of the books in chronological order is given at the beginning, but he does not follow this in the main part of the book. There is no mention of the lovely stories in Genesis, or, indeed, of the

Pentateuch, or the historical books. But criticism is really out of place, for the idea and its execution are both admirable. This series of selections and the explanations of each, so briefly expressed, will make the Bible an interesting book and whether used in public worship or in private reading will exercise a revolutionary influence on those who are fortunate enough to possess the book.

The other volume is called *The Eternal Purpose Day by Day*, a method of devotion resting upon and sustained by the use of the Holy Scriptures, collated by the Rev. David Tait Patterson (Carey Press; 15s. net). It has been a long time in the making. It had its beginnings in a series of Lenten Readings prepared for a group of serving soldiers of various ranks with whom the author served as Chaplain in France in the First World War. A need was felt for guidance in the devotional use of the Bible and the readings took form in the much battered town of Ypres. Since then they have been much used and have finally taken the shape we see in this book. Each day of the month has a page to itself. The page is divided into five sections—Adoration, the Lection, the Prayer, the Blessing, and the Meditation. All these are entirely in the words of Scripture. The whole thing is excellent. Nothing better could be wished for the main purpose, which is purely devotional. The Christian year is in the main considered. This is a big book and not cheap. But it is well worth its price.

The Rev. J. Ernest Rattenbury, who has published so much on the Wesleys and Wesleyan Methodism, has recently added to our indebtedness to him by issuing a volume on *The Eucharistic Hymns of John and Charles Wesley* (Epworth Press; 15s. net). It is a sequel to his Fernley-Hartley Lecture on 'The Evangelical Doctrines of Charles Wesley's Hymns.' The book now under review is based upon 'Hymns on the Lord's Supper,' first published in 1745, and this hymn-book has been included as an appendix. It has been long out of print, and we are told it is essential to an adequate understanding of the Eucharistic teaching of the Wesleys.

What exactly that teaching is we shall not here attempt to indicate. Rather do we call attention to the scope of this work by Dr. Rattenbury. In the first part we move in the realm of exposition, and we learn that the Wesleys, far from conceiving the Lord's Supper as merely a memorial of the death of Christ, regard it as 'a definite organ for the bestowal of present graces.' In the second part we pass from the realm of exposition to a more topical treatment, and Dr. Rattenbury lays much stress on the view that the hymns show no tendency towards Roman doctrine but express and enrich the Protestant doctrine of the Priesthood of All Believers. Also appended to the volume is Wesley's Preface extracted from Brevint's 'Christian Sacrament and Sacrifice.'

Dr. Norman Maclean was (he is still alive) for years a minister of the Church of Scotland in Edinburgh. He was a great preacher and attracted many people to St. Cuthbert's Church. He was also a skilful journalist and many contributions from him enlivened the columns of 'The Scotsman.' He was, and is, perhaps above everything else a fervid Highlander. And each of these qualities has made its contribution to the autobiography he is writing, the second volume of which has been published under the title, *Set Free* (Hodder and Stoughton; 12s. 6d. net). The first volume was called 'The Former Days,' and it was good. *Set Free* is better, and the third volume, we venture to predict, will be better still. However, this new volume will do to go on with. It tells of the author's youth mainly, and gives us many pictures of the life and religion of the Highlands half a century ago. Any one who takes this book up will find some difficulty in putting it down, especially if he is interested in Scottish religious life. Dr. Maclean was not desperately in love with the old Free Church, and Dr. Rainy is not among his household gods! But on the whole the author is quite genial and tolerant.

Take-Off, an Imaginary Pilgrimage by Air for Young People, by Mr. Robert Duce (Independent Press; 6s. net), is a book which will fascinate boys and girls if only for its beautiful photographs. There are fifteen of these, taken by permission from British Overseas Airways Corporation, from Vickers-Armstrong, from the constructors of the Vickers Viking Airliner and the Air Reserve Gazette. The text describes a journey by air and gives all the information a boy would eagerly seek as to construction and management of the plane. The writer at every fair point improves the occasion by a little sermon. Perhaps the plane is overloaded with this but it is certain the readers will not object to it, the entertainment otherwise is so good.

An American, Mr. Arthur Paul Davis, fills a gap by his *Isaac Watts* (Independent Press; 8s. 6d. net) which, on the basis of an examination of practically all the extant information, gives for the first time a compact yet complete and fully documented account of this eminent divine, and exhibits the width and range of his many influential activities.

In the stodgy first half of the eighteenth century Watts was the beloved and trusted minister of a

congregation in London of which the backbone was a group of pious, learned, wealthy, and public-spirited dissenters. Among them he moved as a social equal, having an independent standing and income as an author. In charitable and educational enterprises his advice was largely sought and followed. His influence reached across the Atlantic. He helped in securing books and staff and funds for Harvard, and gave counsel to New England governors.

As a teacher, whenever he felt the need of a better text-book he wrote one. His books on Logic and English Grammar and his religious rhymes for children remained in popular use for over a hundred years.

In theology he was specially intrigued by the doctrine of the Trinity, writing on this and other subjects without great originality, but in an eirenical and inquiring spirit. His warmly evangelical temper joined to practical wisdom made him a wholesome and mediating force, held, as he was, in high regard both in Church of England and Dissenting circles. He lived an honoured, prosperous, and extremely effective life. Yet while this is so evident, the chief interest in him will always continue to be the fact that he wrote such hymns as ' When I survey the wondrous Cross ' and ' O God our help in ages past.'

Mr. Davis appends a list of Watts' sixty publications and a bibliography of four hundred entries. He is to be congratulated on a fine piece of research. His book deserves much better paper, print, and binding than is supplied for the English edition.

How did the early Christians use the Psalter, both in their private prayers and in their corporate worship, in the days when the Divine Office was in embryo and even the Liturgy was only beginning to take shape ? Welcome light is thrown on this question by a translation of what is probably an early work of St. Athanasius, entitled *St. Athanasius on the Psalms*, A Letter : Rendered for the first time into English by a Religious of C.S.M.V. (Mowbray; 1s. 6d. net). The modern reader of this Letter will hardly be able to accept the Messianic interpretation which the Saint puts on so many of the Psalms ; but what he has to say about the practical and devotional use of the Psalter is still relevant : ' In the Psalter . . . you learn about *yourself*. You find depicted in it all the movements of your soul, all its changes, its ups and downs, its failures and recoveries. Moreover, whatever your particular need or trouble, from this same book you can select a form of words to fit it. . . .'

Following quickly upon the revised edition of Dr. W. Graham Scroggie's ' The Psalms,' volume I, ' Psalms I–L,' noticed in the March number, comes volume II, *Psalms LI–C* (Pickering and Inglis ; 12s. 6d. net). This second volume follows the same pattern as the first, except that there is no general introduction.

We are grateful to Mrs. A. M. D. Henderson-Howat for a well-written account of *The Royal Pearl, The Life and Times of Margaret, Queen of Scotland* (S.P.C.K. ; 10s. 6d. net). The author has a gift for pictorial writing and is not afraid to let imagination play its part, as when, to take one example out of many, she unfolds what passed through the minds of Margaret and her companions as they first sailed up the Thames. That, of course, has its perils. In less careful hands what set out to be history might end in that most deadly of all literary productions—a historical novel. The writer, however, never falls into that. Her imaginings are reasonable, and light up the record. Her bibliography is sufficient for her purpose, though one might desire an indication of the source of the passages she quotes in her text. These differ greatly in reliability. One regrets, too, a touch of ecclesiastical prejudice which once or twice leads her to absurdity. Thus she describes Presbyterianism as ' foreign ' to Scotland ; after she has given such an admirable account of Margaret, one of the most charming and serviceable ' foreigners ' whom Scotland ever welcomed.

Under the title, *The Soul of a Prophet* (S.P.C.K. ; 1s. net), Dr. G. L. Prestige has published two lectures delivered on the Charles Gore Memorial Foundation on 6th and 13th November 1947 in Westminster Abbey. The first is ' On Making up One's Mind,' and the second ' On the Mind of the Church ' ; and both topics are illustrated from the late Bishop Gore's life and thought. The two themes are here emphasized : first, the duty of every Christian man to come to a personal decision on certain questions of importance ; second, the duty of the Church to issue authoritative guidance and, if need be, to exercise discipline over its membership.

With the socialistic bearing of Christianity being so much canvassed among us in recent years it is understandable that there should be a desire to learn what precisely the teaching was of the distinguished Anglican theologian of a century ago, F. D. Maurice, whose name is so closely associated with that significant Movement known as ' Christian Socialism.' To expound his teaching is, however, no easy matter. It is not only that his style is peculiar and often difficult ; it is also that his thought, if presented consistently, is not presented systematically. But, fortunately, the task of exposition has come to the good hands of

the Rev. Alec R. Vidler, D.D., and in his recent work, *The Theology of F. D. Maurice* (S.C.M.; 8s. 6d. net), we have an attractive account of Maurice's teaching on the Church Universal, the Kingdom of Christ, the Anglican Communion, and relevant topics.

The point is here emphasized that the label of 'Christian Socialist' popularly attaching to Maurice's name describes no more than an incidental aspect of his career. The only label that meets the case, if label there must be, is that of 'Theologian.' It was as a theologian that Maurice participated in politics, social reform, and educational enterprises. 'His participation in the "Christian Socialist" Movement was the way in which he was led to apply his principles at one period of his life. But to single this out as though it were the main thing about him, and to let the theological concern which prompted it drop into the background, is a monstrous perversion.'

This book, which comprises the Hale Lectures delivered in 1947 at Seabury-Western Theological Seminary, Evanston, Illinois, was published in America under the title, 'Witness to the Light.'

From Solomon to Herod : The Story of Israel, by Elsie A. E. Fleming (S.C.M.; 6s. net), is intended for school use, presumably in middle and lower-middle forms. It is well arranged and paragraphed, with several maps and charts, passages for reading from the Bible, and each chapter ends with a selection of questions for answer or discussion. It is rather misleading to say that Isaiah 'was a prominent statesman, and acted as Minister for Foreign Affairs'; nor did the envoys of Hezekiah say to the Rabshakeh, 'Speak to us in the Assyrian language for we understand it.' But a few slips of this kind may not matter very much if the book is in the hands of a competent teacher.

While the Romanist-Protestant controversy remains pretty much what it was in the sixteenth century one may rejoice that on both sides the old acrimony and violence of denunciation have largely passed away. Both sides have realized that by such methods nobody gets anywhere. Both make an honest attempt at least to understand the position of their opponents. That, of course, is a Christian feature, for which all may well be thankful. Yet the great chasms between the opponents yawn wide; and just because the controversialists have become polite there is risk that the thoughtless among Protestants may fancy that there is not much of real value in the controversy at all. The best recent book for any such easy-going doubter is certainly *The Church of Rome, a Dissuasive*, by Mr. Richard Hanson and Mr. Reginald Fuller, who write from Queen's College, Birmingham (S.C.M.; 8s. 6d. net). The authors are devoted Anglicans who believe that in the disrupted Christendom of to-day their own Church has a decisive part to play. That does not prevent them from acknowledging the great debt of their own Church to the Reformers of the sixteenth century. Frank recognition is given to the greatness of the Roman Church. The limitations of Luther and Calvin are recognized. The deplorable falling away of most Protestant churches, in the days succeeding the Reformation, from true Reformation principles, is recognized. But truth, which the authors set before them to attain and maintain, is on the side of the Reformers in their holding by the supremacy of Scripture and justification by faith. Both of those admitted of misunderstanding and were misunderstood not only by Romanists but by Protestants, and we must get back to the real Reformation view. It is a wholly admirable book, persuasive as well as dissuasive.

The latest Tyndale Old Testament Lecture is by G. Ch. Aalders, D.Theol., Professor of Old Testament in the Free University of Amsterdam, and bears the title *The Problem of the Book of Jonah* (Tyndale Press; 2s. net). Dr. Aalders argues that the real problem of the book is not the miraculousness of its contents, but the intention of its author. 'Did he intend to write down an historical record of real occurrences, or to present his readers with a moral in fictitious form? It is clear that this problem is a literary one.' The conclusion reached is that the character of the book is not in harmony with recognizable parables and allegories extant in the Old Testament. This, of course, need not mean that the story is actually historical, but only that it is cast into the form of historical narrative, very much like the Elijah and Elisha stories. Nevertheless, Dr. Aalders appears to believe not only that the book is in the form of a history, but also that it is historical, and he quotes with approval arguments which have been advanced to maintain the full credibility of the narrative.

In the Tyndale New Testament Lecture, 1948, delivered at Tyndale House, Cambridge, the Rev. F. D. Coggan, M.A., D.D., Principal of the London College of Divinity, discusses *The New Testament Basis of Moral Theology* (Tyndale Press; 1s. 6d. net). He bases his discussion on the three propositions: (1) Any discussion of the subject must begin by taking seriously the First Commandment; (2) Any discussion of the subject must take seriously the New Testament concept of faith; (3) Any discussion of the subject must take seriously the New Testament doctrine of love.

Paul the Christian

A Preacher's Devotional Study.

By the Reverend Charles E. Cook, Hartlepool.

Vast libraries have been written about Paul the Theologian—the Missionary—the Evangelist—the Founder of Churches—the great Apostle. But comparatively little thought has been given to Paul the Christian; that is, to his own personal experience and character as a Christian. And yet an examination of his Epistles and of the records of him in the Acts of the Apostles reveals an extraordinary prominence he gave to his own religious life, though not so much for its own sake, but rather as a factor in his work. This article is written to draw attention to that subject, and is intended to be considered in relation to a modern minister's own personal devotional life. It may suggest ideas that will prove to be of value in sermonizing; but these are meant to be secondary. The preacher's greatest asset—or liability—after all is his own spiritual experience. That is as our Lord intended. His last and best title for His followers applies with peculiar force to the preacher. 'Ye shall be my *witnesses*' was the designation given to them on the Day of the Ascension; and the implications of that title are thought-provoking. It gives precedence to the Christian worker's own personal experience of Christ, and places mere intellectual learning at least second. And such a priority is fully justified by all relevant facts. The most effective Christian work is always that in which the worker expresses, however inadequately, his or her own Christian experience—not thought about Christ, but personal knowledge of Him.

But let us begin with Paul himself, opening up the many and rich veins of pure gold in his writings that refer to and describe his own religious life. Then we shall be in a better position to appropriate to ourselves the message they enshrine.

A chronological examination of Paul's Epistles and passages relating to him in Acts with the idea in mind of his own Christian experience and character as an aid in his evangelism will disclose an embarrassment of riches. The main passages are given below. They are green pastures indeed, and deserve and will repay prolonged rumination over them. One is tempted to underline certain of the passages that have made a special appeal to oneself; but that would be too subjective. Our needs vary and our responses will vary. But the writer can only hope that the reader will receive as much nourishment as he has done while frequently browsing on this delectable mountain. The inexhaustible supplies of food to be found will strengthen the conviction that the source of such testimony and teaching has not just been in the soul of a great and good man, but rather that they have been Divinely inspired. Here then are the special passages.

1 Th	$1^{5.\ 6}$	1 Co	10^{33}–11^{1}
	2^{1-12}		13
	$3^{4.\ 7.\ 10-13}$	2 Co	1^{6}
2 Th	3^{6-9}		11–12^{10}
1 Co	1^{4-6}	Ga	1
	2^{10-16}		2^{18-21}
	4	Ro	1^{9-12}
	8^{13}	Col	1^{24-29}
	9^{16-27}	Eph	3^{1-12}
Ph	1^{12-26}		
	3^{7-14}		
	4^{8-20}		
Tit	2^{7-8}		
1 Ti	1^{12-17}		
2 Ti	3^{10-12}		
	4^{6-8}		
Ac	9^{20-21}		
	20^{17-38}		

Paul was an intellectual giant on any count; but much more valuable to him in his work for Christ than any intellectual qualification was the reality and depth and fullness of his own religious life; at least, so he thought. He knew himself to be what he told the Corinthian Christians they were also: he was a 'living epistle.' 'Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me' (2 Co 2^{14} [Moffatt]). It is abundantly evident in the passages quoted that it was his deliberate intention to draw attention to his own life and conduct in verification of his message. And the profound and practical effect of such witnessing was manifest everywhere. It gave the ring of reality to his words; it inspired and explained his earnestness; it overcame, in his hearers, prejudice, indifference, opposition, and unbelief; it won countless converts, and it built up unnumbered churches. To enlarge on this fact will show the relevance of the whole subject to the preacher, his preaching and his hearers to-day. A trinity of related facts are crystal-clear to Paul: (1) Experience is essential to Service; (2) Experience must issue in Service; (3) Experience commends Service. All three facts are implicit in the words, 'No man can say, Jesus is Lord, but in the Holy Spirit.' The reader can make them explicit to his own heart and mind; heart no less than mind; for here is the secret of those qualities of warmth and assurance which are so necessary to all effective preaching.

(1) Paul's method of personally witnessing for Christ in and through his preaching of the gospel remains a stirring challenge.

That he could do it! That he could do it in purest sincerity, without a suggestion of hypocrisy! It is surely a great tribute to him. The preacher's most haunting text in all the Bible is this: 'They made me keeper of the vineyards; but mine own vineyard have I not kept.' To preach with no sense of reality in one's words—that must be the tragedy of tragedies. Moreover, a witness commands attention, while an echo simply bores. An alert and well-stored mind, a facility in speaking and a passionate humanitarianism are never adequate substitutes for a soul on fire. Men detect the flat ring of the counterfeit; on the other hand, few can resist the appeal of one who can say in utter sincerity, 'I know.' Carlyle paid a great tribute to Luther when he called him 'a bringer-back of men to reality.' But Luther could only fulfil that splendid function because he was real himself.

Witnessing for Christ! What a thrilling view of preaching it is! And what a safeguard against weariness in well-doing. And it is a true view. The gospel is pre-eminently a personal matter; and no one can truthfully preach it whose own life is detached. 'Do as I say and not as I do' is the advice of a traitor. Here may be found a solution of much of our failure to-day to convince others of our message: perhaps we ourselves are not in it.

It can still be a privilege to quote Phillips Brooks; and the opening chapter in his *Lectures on Preaching* goes to the heart of our subject. Its title is 'The Two Elements in Preaching.' Personality—redeemed personality—plus Truth: those are the twin-foci round which effective preaching revolves. One quotation must suffice.

Preaching 'is to be a message given to us for transmission, but yet a message which we cannot transmit until it has entered into our own experience, and we can give our own testimony of its spiritual power . . . I am sure that one great source of the weakness of the pulpit is the feeling among the people that these men who stand up before them every Sunday have been making up trains of thought, and thinking how they should "treat their subject," as the phrase runs.'

I do not know to what extent Phillips Brooks is still read; but I understand the fragrance of his own life still abides in blessing. So he is his own best illustration. *It is the life between the sermons that tells.*

(2) Paul's work was *his life*, not just *a livelihood*. (Tent making was the latter.) Here is something for those—and they are many, on their own confession—who regard the Christian ministry as a Profession, and themselves as fulfilling a Career in it. No, it is not a Profession, this preaching of the gospel, it is a *Vocation*. It is a life-giving; it is a full-time witnessing for Christ; it is using the Church as a means to an end—seeking through it to share with others Christ and one's own knowledge of Him. To do this work professionally is to degrade it. 'For Christ,' not 'for the Church,' is the true watchword. It must be personalized, and when it is, even stumbling words may kindle a blaze, when impersonal oratory would only chill. A professional ministry has wrought untold evil. The world outside is saturated with this idea and has re-acted accordingly. A Christ who is Saviour and Lord and Leader, whose cause is world redemption, whose greatest work is a Cross, whose greatest gift is a life-giving Spirit, is obscured and distorted by little men who are forever asserting their professional status and seeking to propagate a materially powerful and organized system. It is all utterly removed from 'the simplicity that is in Christ.' The way back to the Church's true prestige is in a genuine spiritual Ministry, among whom personal Christianity is paramount; whose lives are 'living epistles' all the week, whatever the quality of their sermons on a Sunday. Paul can teach us all this if we will but sit at his feet.

(3) The hearer's point of view should also be considered in relation to this subject. It might be humiliating sometimes for the preacher to know just how the average hearer has reacted to what the former had perhaps regarded as a masterly discourse. 'What eloquence!' might be the first thought; not, 'What a glorious Saviour!' Then the second thought might be in keeping with the first. 'Were you serious in what you said this morning, or was it just part of your sermon?' was the somewhat disconcerting question addressed to one minister on walking home with one of his flock after a service. A message charged with personal conviction might have made such a question impossible. One thinks of an Ahab of Old Testament history. 'A certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness,' and Ahab died. And the conscience of even a confirmed sermon-taster (most horrid word!) can sometimes be pierced as the weapon of personal testimony strikes home.

The best illustration of this part of our subject is taken from Paul's work, not adduced by Paul but deduced by the reader. It is the conversion of the Philippian jailor. What caused the latter's obvious terror and awe and conviction? What made him, a rough materialistic soldier, so overwhelmingly conscious of the supernatural, and so conscious therefore of his own need for what he called 'salvation,' and so willing and eager to

'believe' his prisoner's message? The answer is not far to seek. *The man sensed the supernatural in Paul himself.* A consecrated personality is more likely to lead to such a conviction than a consecrated building. Such a contact can mean more to a sinner—a hardened sinner—than a dark and noisome prison. Rightly understood, few incidents in the life of Paul, the man of God (*Saint* Paul, indeed), are so eloquent of his own spirituality as this; and therefore the illustration is most germane to our subject.

(4) Here is another point of peculiar interest. One privilege the Christian preacher has to-day is that, in any exposition of Christianity he may make, he can begin with the full and varied literature of the New Testament. Indeed, not only *can* he: he *must*, it is his Charter. 'Thus it is written,' is to be his dictum. But when Paul at any rate *started* his missionary work the New Testament was not yet in existence. So he could make no reference to its contents to substantiate his message. All he could do was to refer to his own life in confirmation of what he preached. And he did; and the twofold witness of voice and life prevailed mightily. It will be found that two of the most forceful passages quoted above are the first two, taken from 1 Thessalonians. And apparently this is the very first bit of the New Testament that was put into writing. What a wealth of meaning therefore can be seen in the very first reference Paul makes to his own life: 'And ye became followers of us, and the Lord'; the former pointing like a guidepost to the Latter, the End of the Journey. Blessed indeed must be the preacher who can so naturally draw attention to his own life to illustrate his theme, and also relate it so closely to his Lord's.

This is a point of special value in our own day. We have the New Testament and we can and do—I trust—make full and fundamental use of it. But comparatively few people are readers of it to-day. So the preacher is not likely to have many hearers who will estimate his words in the light of the New Testament. They will rather judge the truth and value of his message in the light of his own life. And even though the average hearer of sermons to-day may not, as I have said, be much of a student of the written Word, yet he has sufficiently vague conceptions of its general teaching (as learnt in earlier years and later as imbibed from nebulous social standards derived from the New Testament) to know whether he is listening to a genuine witness or otherwise, whether he is a saint or a hypocrite. Again, it is life that tells. This fact, to the present writer, is one of the most assured 'findings' after more than forty years in the Christian Ministry.

Two quotations may be quoted here to enforce this point. First, there is Chaucer's 'povre Persoun of a toun':

> But Cristes lore, and his apostles twelve,
> He taughte, but first he folwed it him-selve.

Then there is Goldsmith's 'village preacher,' so graciously delineated in *The Deserted Village*, who

> Allur'd to brighter worlds, and led the way.

A Christian Preacher has two privileges: first, he follows Christ himself; then, he leads others. None of us may ever be canonized; but we are all 'called to be saints.' 'Copy me,' said Paul to the Corinthians, 'as I copy Christ.'

(5) Finally. A living ministry is the surest way to creating a living Church. Privileged are the people (and it is the people who constitute a Church, not the building) who have a minister who can speak as Paul spoke. *But see what we have got now!* We have got a living Church; and that a Church should be alive—spiritually alive—is its own best and most effective advertisement. Here is the place to begin if the world is to be arrested and won by the Church it now ignores and neglects. A local application of these words is the best way to prove their truth. A revival within the individual Church is our most clamant need; and if secured, it would prove to be Christianity's most prevailing argument.

In the Study.

Virginibus Puerisque.

'Safety Sam.'

By the Reverend John B. Nettleship, B.A., B.D., Carlisle.

'They took knowledge of them, that they had been with Jesus.'—Ac 4[13].

I wonder if you have had a Road Safety Campaign in your town? We have just had ours, and it has been a most interesting week. You'd have loved our Safety First Exhibition! There was a Belisha Beacon that talked, model motors in which you could learn to drive, and all sorts of pictures that lit up when you pressed a button. Of course all this wasn't meant simply to interest us. It was to teach people to use the roads carefully and thoughtfully, and so reduce danger to themselves and to other people.

I think the part of Safety First Week which the boys and girls liked best was the part that concerned 'Safety Sam.' I must tell you about him. At certain times of the day, advertised in the papers, a man who was called 'Safety Sam' walked about certain streets of the city, and put into practice all the principles of the Highway Code that refer to pedestrians. It was a different person on each occasion of course, and his photograph was published in the newspaper, but the face was blacked out. The idea was that if you spotted him, you had to say, 'You are "Safety Sam." I claim a Road Safety prize,' and (if you had got hold of the right man!) he would give you ten shillings.

The result was that some of us grown-up people dared hardly go into the town, for if we carefully crossed the road by a Belisha Beacon, or looked right, then left, then right again before crossing, we were certain to be surrounded by a crowd of children waving Road Safety handbooks and saying, 'You are "Safety Sam"!'

Well, I think 'Safety Sam' can teach us some lessons—not just about Road Safety, but about Christianity.

The first thing about him is that he knows the rules. I expect that 'Safety Sam' had very carefully studied his Highway Code so that he knew exactly what was expected of him. He could not have done his part properly if he had not known what was expected of him. Now, there is a Highway Code for life, too, isn't there? God has given us the Bible, setting out for us the rules of life, warning us against the things that are harmful and dangerous. If we are to travel along life's road happily and safely, we shall need to study carefully this Highway Code. So the first thing 'Safety Sam' says to us is, 'Know your Highway Code—read your Bibles.'

But 'Safety Sam' not only knew all the rules. He obeyed them too. It is not enough just to read our Bibles, and even to be able to recite passages by heart from the twenty-third Psalm or the thirteenth chapter of Paul's First Epistle to the Corinthians. You see, there is a difference between knowing things and doing them. We *know* that we should not cross the road without looking carefully first to see if there is anything coming, but perhaps our ball rolls off the pavement, or we see a friend across the street, and we forget all about the rule. I am afraid it is just the same with our religion. Sometimes we quite forget to be kind or helpful or obedient or forgiving. So 'Safety Sam' says, 'Obey the rules,' or in Jesus' words, 'Be not hearers of the Word, but doers also.'

Finally, people were able to spot 'Safety Sam' by what he was doing. They would say, 'See how carefully he looks both ways before he crosses. That must be him.' You know, in just the same sort of way there ought to be something about the way we live that makes us recognizable as Christians. Do you remember how on one occasion in the Book of Acts it is said of Peter and John that people 'took knowledge of them that they had been with Jesus.' There was something about them that reminded people of their Master, something that marked them out as being different. What a sad thing it is when people who call themselves Christians are so much like other people that no one recognizes them as Christians. If we read God's Word, and try to obey it, then people will recognize us as followers of Jesus.

The Weak Spot.

By the Reverend V. J. Abernethy, B.D., Tweedmouth.

'From weakness won to strength.'—He 11^{34} (Moffatt).

As I was crossing over the High Bridge at Berwick-on-Tweed recently I noticed a number of people looking over the bridge at something going on below. My curiosity aroused, I joined the sightseers. They were gazing at the effort being made by a group of men to loosen the debris which clung to the top arch of the Lower Bridge as a result of the recent floods. It was not easy work. Two men in a boat fastened ropes around the debris, then they rowed along to the bank where, from above, another rope was let down to them. They made a knot to secure the ropes together, and these were then hauled up to the bank and attached to a motor lorry. The lorry moved forward until the rope was quite taut. Would the pile of debris yield to the pull of the lorry? For a moment the issue was in doubt—and then, splash, down into the water went the rope! The pile had won the first round. The process was repeated—ropes again attached to the debris, a knot made and the ropes hauled above. Again the lorry moved forward, more slowly than ever. Would the debris move? A tremendous tension was on the rope—and then, smack, again the rope had given way and had splashed into the river! Again the pile had won. After that I moved away, but on my return I found much of the debris loosened and floating down to the sea. The lorry had won in the end.

One observation I made during the operations. The rope gave way on each occasion at the same place—and that was where the knot had been made. It gave way at the weakest point.

Isn't life like that? We tend to fall at our weakest point. It is true that we sometimes fall on our strong points through over confidence, but more often it is our weaknesses that let us down.

Do you know the story of the Greek hero Achilles? It is said that when he was a babe his mother bathed him in the waters of the River Styx, so that he was washed all over except on the heel by which she held him. Later in life Achilles seemed invincible to his enemies in the Trojan wars, and his life charmed. But he had a weak spot, his heel. Paris with unerring aim, shot an arrow at that heel, and Achilles was wounded fatally.

Or perhaps you would prefer a modern example. Some time ago I read of one of the English Test cricketers. 'He has only one fault, and that the Australians know quite well.' We can be sure that every time that batsman went in, the Aussies played on his weakness.

What then is the cure for such a weak spot in our life? It is realizing that it is there, and disciplining oneself to overcome it. That is how that famous batsman accomplished it, and began to make big scores in the Tests. In the preface of the book, *Scott's Last Expedition*, Sir James Barrie tells us that as a child Scott was not strongly built—he was delicate and inclined to be pigeon-breasted. His father dubbed him 'Old Mooney' as he was always dreaming. He was a slacker, untidy and bad tempered—quite a list of weaknesses! Yet he grew to be a man physically as hard as nails, a tremendously hard worker, and a good loser. Indeed, he used to run from work to play to save wasting time! The secret? Barrie says: 'The faults of his youth must have lived on in him as in all of us, but he got to know they were there and he took an iron grip on them and never let go his hold.' Scott fought his weak points—and he had many—and overcame them.

Sometimes people talk as if the Christian religion means that we have to make no effort. Christ makes everything easy for us. That is not true. He simply helps us to overcome in our effort. Paul, who had his own Achilles heel, said: 'We are more than conquerors through him that loved us.' The great thing about Jesus is that He makes our effort and discipline worth while. He assures us that we will win out. He gives us what we call His grace or His help. That is why, if you want to overcome the weak spots in your life, you need to know Him.

An Intercession for Assemblies and May Meetings.

Thou who settest an open door before Thy churches,
who knowest their works,
hear at this season our prayers
and the prayers of Thy people everywhere
for assemblies and conferences of Christian folk,
that every such gathering
may be a living congregation of Thy church,
having the mind of Christ,
an event in which the Holy Spirit
creates fellowship and directs action.

In the result may there come to Thy people
deeper concern at the need of the world,
surer confidence in the power of God,
more zeal, more love, more wisdom
in the propagation of the Gospel.
By counsel taken together
may new impulses of energy and devotion
go through the church,
that leaders may be bold
and helpers faithful,
that workers may be diligent
and givers generous,
that nothing may fail
for lack of prayer or effort.

O God who sent Thy son into the world
that the world might be saved through Him,
we rejoice in all glad tidings
of the coming of Thy kingdom.
Grant us in our time
to see Jesus Christ, and Him only,
going forth conquering and to conquer.
And to Thee Father, Son and Holy Spirit
be glory for ever. AMEN.

The Christian Year.

FOURTH SUNDAY AFTER EASTER

Truth.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.'—Jn $8^{31.\ 32}$ (R.V.).

'Without truth there can be no other virtue,' and the first question asked of our gospel must be, 'Is it true?' This essential is recognized by the opening verses of St. John's Gospel. 'The Word was made flesh, and dwelt among us (and we beheld his glory . . .), full of grace and truth.' Moffatt translates truth 'reality.' The word is perhaps over used to-day but it is in place here. The story to be unfolded through the years of the Ministry to the last Passover, Good Friday and Easter Day, is it authentic history? Was He crucified, dead, and buried and did He rise again on the third day? All the more necessary to ask these questions because of the charm and beauty of the opening pages. Set to music, with the

accompanying shepherds and angels, the wise men and the star in the East, the whole story can have a touch of unreality. It has 'the glory and freshness of a dream,' it can still make Christmas the loveliest time of the year but how quickly, Christmas over, it can 'fade into the light of common day.' The Evangelist brings it down to earth. The Word was made flesh, flesh and blood and dwelt among us. We remember how He went about doing good, the works of compassion and mercy, things that actually happened, words we heard with our ears and retained in our memory, and 'in darker semblance, Cross-crowned Calvary.'

And all the more because it is good news the truth must be proved. It would be readily admitted that good tidings need more testing than bad news. Cruelty, hatred, bloodshed, a belief in chance or fate, these need no inventing, they bring their own grim evidence. The glory of God in the face of Jesus Christ has to be seen by someone; a belief in a purpose of love and mercy must have some kind of basis of fact; a message of salvation and eternal life brought to earth by an intervention from beyond space and time, surely this message must be verified in some way or other. It would all be good news, wonderful news if only we could believe it was true.

We ask urgently how can we know the truth, and the condition is given in this answer, 'If ye abide in My Word, ye shall know the truth.' The beginning is easy for the Word is there to be read both in part and as a whole, in all and in each of the Gospels. The light of knowledge can break in suddenly, vividly, from an incident, from a single phrase of the teaching, it can slowly work its way into mind and heart by continuous, systematic reading. The Word can also be read in the lives of Christian men and women, revealed in experience through the centuries and, nearest at hand, the Word reveals itself in the fellowship of His people, in worship and in the business of living. The beginning is easy; it is just the opening of a book, but the process is long and in the end the whole of life will be involved. To abide in His Word means bringing everything in our experience into a relationship with Him—joys and sorrows, problems and perplexities, judgments and decisions. So the testing of the truth goes on and we shall find that as we do the will we shall know of the doctrine. The school is indeed life itself and if we, every day, abide in His Word we shall be His disciples.

Truth learned in this way will have certain distinguishing features and of these two can be specially named. This kind of truth is *personal*, it is truth about a person. Apply this condition to ordinary life and the distinction is at once seen to be important. Not that truth can be divided into water-tight compartments, in the last issue it is one and indivisible but there can be an aspect or an emphasis. The truth about a man can to some extent be learned by knowing the kind of house he lives in, the state he or she keeps it in, and the garden; the clothes he wears; the way he spends his days or his money. These indicate his character, but to know the man himself is to complete the evidence. Knowledge of the world, in popular language, science, of facts and theories about the material world, knowledge of things is important and is by no means unrelated to spiritual truth. But to know or to have some knowledge of God Himself, surely that is the highest form open to man. And the claim of the gospel is that this is within our reach. It comes in simple, vivid pictures—the father of the prodigal in his welcome home, the good shepherd who giveth his life for the sheep, the good Samaritan who seeing the wounded traveller had compassion on him and bound up his wounds. All these are stories, but there is in history the fact of the Cross, and there the stories come to life. Well might we say with the Psalmist 'such knowledge is too wonderful for me; it is high, I cannot attain unto it.' Here is revealed the unseen and eternal and in this revelation can be seen something of the meaning and purpose of life. It is knowledge of that kind which is open to the student of the Word, to any one who is willing to learn in the school of Christ.

And this kind of truth is *progressive*. Love can be at first sight, but true love which has in it the quality of friendship is like a stream. The stream flows on and it becomes deeper and wider as it moves. It would be a shallow friendship that stood still, depth comes with the years. Even ordinary human relationships take time to develop; how much more this friendship, and therefore this knowledge. It is a process which will go on to the end of time and beyond; we have 'to continue in His Word.' And this is the answer to a type of criticism of the Christian faith sincerely voiced by many to-day. They say we are 'out of court' in the modern world, the world that is searching for truth. The keyword is 'search,' the thought is of to-morrow, and 'the best is yet to be.' But we live in yesterday, holding a faith once and for all time delivered to the saints, a final revelation, an unalterable creed. Compare that with the scientist and his eager quest for truth in the amazing new world which is opening up literally every day before our eyes. The criticism would seem to be valid and yet we cry out from our very souls that it is a travesty of the truth. We are the adventurers; our keyword is 'seek,' our command to seek first the Kingdom of God, and we know there is more truth ready to break

from His Holy Word. There is a paradox but it is the paradox always unsolved in a personal relationship. We have to abide, to 'be still and know.' And yet this abiding means the most intense activity of mind and soul, it has in it a height and depth unknown to ordinary knowledge, it can command an emotional quality that with a flash of insight can unlock the shut door, it can say with conviction 'the things which are seen are temporal; but the things which are not seen are eternal.'

And so on to these glorious words 'and the truth shall make you free.' The gospel is 'the opening of the prison to them that are bound,' it is the beginning and not the ending of a great adventure. The Christian faith truly understood has always been an emancipating power. It sets a man free from fear, he knows the love of God in Christ; it sets him free from the grip of frustration, he knows there is a purpose of good in the spiritual world as surely as there is in the natural, the seed time and the harvest will not fail. And, rejoicing in the freedom, he sets out as scientist, philosopher, and saint on the quest for truth. True, he has a creed, but that is the equivalent of the mariner's chart and compass. In a sense it fetters him, there is a law he must observe, a truth that binds him, but when he observes it he gains the freedom of the seas. And such is our freedom, through knowledge of the truth, of the truth as it is in Jesus Christ. That truth sets us free and sends us out into the unknown with the sure knowledge that there is a journey's end. 'So he bringeth them unto their desired haven.'

ROGATION SUNDAY.

God's Call in Daily Work.

BY THE REVEREND STEWART MECHIE, M.A., EDINBURGH.

'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.'—Col 3^{17}.

About the end of December 1940 there appeared in the London *Times* a letter signed by four prominent Church leaders in which there were set forth five basic principles for the ordering of international life, and also, associated with these, five standards by which economic situations and proposals may be tested. The fourth of these five standards was this—'The sense of a Divine vocation must be restored to a man's daily work.'

'Divine vocation' in that sentence must be taken in a general sense that does not exactly correspond to the two main Biblical senses of the Divine vocation or call—either God's call to accept Christ, receive eternal life and enter the Kindgom, or God's call to a particular task like that of the prophets. By 'the sense of a Divine vocation' the Church leaders mean the conviction of significance or value in a man's daily work; and if a man is to have that conviction then it would seem that his daily work must either provide a satisfactory outlet for his natural aptitudes or, though not naturally attractive to him, it must be regarded by him as satisfying a legitimate need of the community. Take for example the present need for houses. Here is a man in the building trade, a carpenter with a natural aptitude for working with wood. In his daily work he gets a satisfaction for his bent. Here, again, is a man who has no particular aptitude for a building trade, but he recognizes how greatly houses are needed, and so he too gets a measure of satisfaction from his work. He feels his work is valuable as helping the community's need, even though it is irksome to himself. Now these two cases are roughly parallel to something that we find in Scripture. Isaiah, faced with the Divine question, 'Whom shall I send?,' answers, 'Here am I; send me.' He finds his call in the interlocking of a need and his power to meet the need. Jeremiah, on the other hand, when called of God to the tasks of a prophet protests his unfitness. The career was irksome to him. He took it up and persisted in it only because it was God who called him.

The fourth standard proclaimed by the Church leaders seems to demand a state of society in which a man's daily work falls under one or both of these types of calling. Either his work must provide scope for his natural aptitudes to express themselves, or it must appear to be so necessary and important that that consideration overrides his sense of unfitness. In short, this fourth standard means that a man's work should be something which he could present as an offering to God, if he were a believer.

Turn that conclusion round about and you get this truth—that believers, they who recognize that God, who has redeemed them in Christ, is due their uttermost service, must make their daily work an offering to Him. If our daily work is of such a kind that it cannot be thus made an offering, then we ought not to be engaged in it at all. Remember, however, that God calls men not only to special careers under religious auspices. All the normal occupations of civilized men and women are capable of being offered to God; and it is not necessarily any more acceptable with Him to offer one's work as a clergyman than it is to offer one's work as a housewife, a farmer, or a grocer.

Many Christians awaken to a sense of God's call in their daily work only after they have chosen their life-work. Probably in such a case God will

not call us to change our occupations; though, of course, in your case or in mine, He may. But, if not, if our work, whatever it is, is to be made our offering to Him, then He will surely ask us to do it in a new spirit. We shall be called to do it with the constant sense that it is, indeed, an offering to God before it is service of the community, let alone a means of earning our own living.

Mr. Thomas B. Rees, in *His Touch Has Still Its Ancient Power*, tells of a man, Jim by name, who was rescued from a wild way of life and then felt that God was calling him to give up his job which was, in fact, delivering whisky. The only job available at the time was labouring in the building of a factory. At work Jim was a puzzle to his mates. 'Here, Jim,' they would say, 'what are you working like that for? Can't you see the foreman's gone?' After two or three challenges of that sort, Jim defended himself thus—'I belong to the Lord; and I'm shovelling muck for the glory of God, and He's always looking.' That man had a sense of Divine vocation in his daily work. He was a believer, and, unlike many believers, he made his daily work primarily an offering to God in the Lord's name.

One imagines that this attitude towards work was more easily understood in the early Christian centuries than now, for in these days the elements used in the service of Holy Communion were drawn from the people's offerings in kind. Picture a humble Christian woman at her baking. Here is a loaf or two for her household and here is a loaf to be offered at the gathering of the local church. It may be that her loaf will be taken to serve as part of the consecrated bread. What a sense of consecration will attach to all her baking. Surely it will all be done unto the Lord. The Roman Catholic Church sometimes teaches the same lesson in a striking manner. At the great Jocist Congress in Paris in 1937 there was a celebration of the Mass in the open air at a vast stadium. The night before the celebration Jocists from the heavy industries brought coal and iron to build the altar, and girls from the textile industries brought altar-coverings and linen which they had woven. They were offering the actual products of their daily work at that sacred celebration, and it would be surprising if all their work did not come to partake of the same flavour of sacred offering to God.

Perhaps it will help to put God's call in daily work in its true perspective if one turns aside for a moment to notice that it is this doctrine of Divine vocation which puts men in a state of inequality, whereas the primary Biblical doctrine of Divine vocation emphasizes their equality. All men are equal and all are due respect because all have been created by God for Himself and all are called of God into the fellowship of His Son who died for all; but all men are unequal because God's secondary calling for each is different, inasmuch as He calls them to different tasks and equips them for these tasks. Within the fundamental equality there is an inequality depending on God's call to each to occupy a particular station and fulfil its duties.

So let us return to the thought of making our tasks—whether they are called employment or whether they are unremunerative voluntary tasks—an offering to God. Clearly that must depend on our believing that these tasks are what God wants us to do. We cannot offer to God a job unless we feel that He wants that job to be done, indeed that He wants us to be doing it. There Divine vocation in the secondary Biblical sense comes into play. Moreover, when we have this sense of Divine vocation in our own case, we shall respect and not despise the different vocations of others. We shall rejoice in the Divine purpose, so universal and yet so particular to each one, which is the basis of all God's callings.

Remember, above all, that it is futile to offer your daily work to God if you are not yet right with Him through the surrender of faith. It is you He wants more than anything you can do for Him. Here is where Divine vocation in the primary Biblical sense takes its proper priority. His primary call is to accept His offer of life and salvation in Christ. Where do you stand as to that?

SUNDAY AFTER ASCENSION.

Ask For the Big Things.

BY PROFESSOR A. M. HUNTER, Ph.D., D.Phil.,
THE UNIVERSITY, ABERDEEN.

'Ascribe ye greatness unto our God.'—Dt 32^3.

Do we think *bigly enough* in our religion? It is told of a certain statesman that he once said to his myopic colleagues gathered to consider some policy of high importance, 'Gentlemen, you must consult bigger maps.' There is a saying of our Lord's preserved not in the New Testament but in the writings of the Early Fathers, which runs: 'Ask for the big things, and the little shall be added unto you.' It summons us to think bigly as Christians. It calls on us to use bigger theological maps. It is a call that we need to hear.

1. Take first our ideas about God. In what puny and beggarly ways we too often think about Him! How we scale Him down, especially in time of war, to the dimensions of our own country! And the unimaginably great One who is Lord of the stellar immensities and holds the wheeling

planets in their courses, is dwindled down to the stature of a national patron saint! We smile at Jonah in the Bible story—Jonah who, when the Word of the Lord came ordering him to Nineveh, thought to escape God by taking ship to Tarshish, fondly supposing that, once there, he would be where the writ of the Almighty did not run! We smile, but we have the Jonah mind nonetheless. We think and talk as if the All Highest were the God of our denomination, or the Defender of the Protestant Faith, or the Father of the white man only. We need an Isaiah to recall us to a true vision of God's greatness: 'Lift up your eyes on high! and see! who created these? It is He who sits enthroned above the circle of the earth, so high that its inhabitants are like grasshoppers.'

'Our Father,' we say, and say truly. But He is not ours only. He is the God of the Russians, though their rulers refuse Him worship. And the God of the Japanese, though they make their Emperor in the image of the All Highest. And the God of the Hottentot and the Bantu, the Dyak and the Patagonian, though in their blindness they bow down to wood and stone. The God of all men whose tender mercies are over all His works; the God who 'maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust'; the God who made all worlds, and shapes the course of history, and who has stooped low to bless and redeem us in Jesus Christ His Son, that we might call Him 'Father.' This and none other is God. Do you remember that story from the First World War of the dying Tommy in No Man's Land, to whose aid the Roman Catholic padre hurried? 'But, padre,' said the dying lad, realizing who his helper was, 'I don't belong to your Church.' 'No,' said the padre, 'but you do belong to *my God*.'

Even so, and on this scale, we are to think of Him.

2. And as we scale down the greatness of the All Father, so we tend to take small views of Him whom we call His Son.

To our small thinking, the great Head of the Church who (as the Gospels record) spake as never man spake, made claims such as no other man ever made, who knew Himself to be the Son of God in a unique and lonely sense, as He knew Himself destined for the throne of the universe—to our small thinking, this immeasurably great Person becomes, at worst, a sort of super Sunday School Teacher, or at best, 'the finest man who ever lived.' Read the 'Lives' of Christ which our men of letters write, and you will see what I mean. Renan, the Frenchman, writes of 'the amiable carpenter of Galilee,' and the Englishman, Middleton Murry, thinks he has fathomed Jesus' secret when he calls Him 'the Man of Genius.' And how many people seem to think of Him as a spiritually minded Socialist! So we domesticate God's lightning from heaven, and dwindle down His great accents into pious platitudes and moral commonplaces. And He who once said, 'No man knoweth the Father save the Son,' whom Paul called 'the fullness of the Godhead, bodily,' and St. John 'the Word made flesh,' becomes a Jesus who is little more than a gifted Semite of the first century A.D.

So we make of Jesus a high-souled teacher in an antique story, forgetting that by His Resurrection He has become a living Lord 'let loose in the world, where neither Roman nor Jew can stop His truth'; a Christ who was with John on the convict isle of Patmos and with Peter in Nero's Rome, with Latimer and Ridley in the martyr flames, with Bunyan in Bedford Jail and Margaret Wilson in the cruel Solway tide, with Gordon in Khartoum and Livingstone in darkest Africa—yes, and to-day with Schweitzer in the swamps of Lambarene, and Kagawa in the slums of Japan—a Christ who still travels the world in the greatness of His strength, mighty to save; a Christ who is a perennial Presence to those who love Him, the same yesterday, to-day, and forever.

This, and none other, is the Christ with whom we have to do.

3. God, Christ—we come, last of all, to man. And here, too, are we not at fault?

When our forefathers framed *The Shorter Catechism* they began with the question, 'What is the chief end of man?' And you remember how nobly they answered it: 'Man's chief end is to glorify God and to enjoy Him for ever.' So, too, a great Scottish writer of the past generation could make one of his characters say, 'He was a great fellow, my friend Will. The thumb-mark of his Maker was wet in the clay of him.' We do not speak this idiom nowadays; it has gone out of fashion. And if we find this language strange and uncongenial, is that not proof how low our view of man has fallen?

No doubt there are many causes—the coming of the age of industrial science which tends to see man only as a cog in a great machine; the advent of the omnicompetent State which regiments men like pieces on a draught-board; the rising tide of secularism which sees man as a being wholly of the temporal order and laughs in derision at all talk of 'a citizenship which is in heaven.' But the fact itself is beyond dispute. We do not speak much nowadays of man as a creature 'made in the image of God,' as a creature with a foot in *two* worlds, as a creature who if he is, on one side, 'of the earth, earthy' is, on the other side, a creature with a divine destiny, made for fellowship with God and life eternal.

One great need of our time is a new and nobler view of man. This is but to say that we must recapture the Christian doctrine of man. No other religion or philosophy takes such a lofty view. To be sure, Christianity is realist—it does not blink the facts. It insists that man is a fallen creature; it speaks of original sin; it knows that there is a devil as well as an angel in the soul of man. But it no less insists that man is a being with a hope in his heart that this world can never satisfy; a being who, though fallen, is still a child of God and redeemable—nay, that God has done everything that is needed for his redeeming.

This is the nobler view of man which we must recapture—a view that gives dignity to human life, redeems it from futility, and opens out everlasting horizons.

'Gentlemen, you must consult bigger maps.' Our task is to think bigly in our religion—to think bigly of God who is our Creator and Father, to think bigly of Christ our Redeemer, to think bigly of man who is the end and object of creation and redemption.

One night Lord Tennyson and a friend fell to discussing what they sought from life. 'I ask,' said his friend, 'that I should leave the world a better place than I found it.' 'And I,' said Tennyson, 'that I should have a new vision of God.' A new vision of God, of Christ, of man—a new and bigger vision—is not this one of the things for which our sad and sin-sick world is waiting? But such a vision can only become a reality if it begin, if it take shape, in the hearts of individual men and women like you and me. Shall we not say to God, 'Lord, give us all this bigger vision—and begin with me.'

WHITSUNDAY.

How Dead Certainties Come Alive.

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH.

'Son of man, can these bones live?'—Ezk 37^{3}.

'The communion of the Holy Ghost, be with you all.'—2 Co 13^{14}.

The prophet Ezekiel was asked if the scattered vertebræ and debris of what was once a nation could come back to life. Was it possible that these skeleton fragments of perished glory could be resuscitated? 'Can these bones live?' During the first World War King Albert of Belgium, gazing at the prostrate remains of his country, took as his slogan: 'Resurgam—I will rise again.' In 1943, Maritain wrote of hope as 'a spiritual weapon,' and said: 'It is an historic duty, a duty to our brothers and to future generations to keep hope firm.' That is true, but Ezekiel was not only hopeful, he was assured. He described the Spirit of God breathing into the dismembered bones till they began to move and organize themselves in animated human lives, and stood up as a fighting force. The certainty of retrieval that seemed dead came alive with dynamic power. Such would be the resurrection of the nation.

Yes, and it would be the retrieving work of God's Spirit. The Holy Spirit is God alongside people, getting inside them, and so imparting Himself as to reconstruct the ruins and make them pulsate with His conquering life. Thus Ezekiel's parable of revitalized bones is completed by Paul's benediction, which prays that God may so communicate His reinforcing presence as to put broken lives and shattered expectations on their feet again. The dead hope rises once more into life. The character that has gone to pieces and seems to be past mending can be pulled together and re-fashioned by the Holy Spirit, who is God with us and in us to make us partakers of His nature. 'The communion of the Holy Ghost, be with you all.'

1. The Holy Spirit brings resurrection to the truth which seemed cold and lifeless. We speak about the bones of a subject, the dry facts. 'Can these bones live?', be clothed with glowing flesh, and be incorporated in victorious personalties? How are the data and doctrines of the Christian religion to become so alive as to master us and be incarnated in us? Too many merely observe religious truth as an object outside them, a dead certainty which is accepted but which does not get inside them and take command. They know about it, but it does not strike and capture the centre of their being. No, and in some personal crisis they discover that they have missed the urge and support of a vital religion. If only the bones of Christian truth would come alive, if the dead certainty outside them could only become a living power inside them, how much more mentally satisfied and morally effective they would be! The psychologist, Adler, emphasized the need of 'reorientation to reality.' Well, how can it happen?

It is a foot-mark, a finger-print of God in our experience when we do not wish to bury the bones of religion but wish to see them take vital shape in ourselves. The loss of self-complacence is a sign that something Divine has touched us to a searching discontent. The misgiving that one is losing the best, missing the enviable secret of the real dignity and destiny of life, the self-reproach at being so unlit and unfit in challenging times—all this is the Spirit of God disturbing us, shaking us up, and making us see and feel the facts about His approach to us in an historical

revelation. It is the Holy Spirit breathing new life into the bones of religion. 'The communion of the Holy Ghost' is God in contact with us to change what was only an outward truth into an inward confidence. According to Kierkegaard, 'The Bible is a letter from God with our personal address on it.' Because of the Divine presence beside us and inside us the dead certainty is coming alive, taking possession of us, being clothed in the flesh of individual experience. It is new life.

Such is the resurrection of Scriptural truth which seemed lifeless and cold till the Holy Spirit represented it as warm, vivid, compelling, and we were spiritually re-made. So Ezekiel's parable is fulfilled in the blessing pronounced by Paul: 'The communion of the Holy Ghost, be with you all.'

2. The Holy Spirit makes the Jesus of history not past but present. 'The grace of the Lord Jesus Christ' was revealed in Palestine almost two thousand years ago, and its Eastern, old-world setting makes it seem remote from the problems and tensions of to-day. For some minds, the voice of the Master has 'died away to an echo from the Judæan hills,' and sounds to them distant, elusive, fading out in space and time. But the Holy Spirit can make the past present, and can so bring to our remembrance what Jesus has spoken and can so glorify Jesus as our saving contemporary that we meet Him, hear Him speaking to us, thrill to His touch upon our mind and heart. It is a turning-point in our life. The historic revelation in 'the grace of the Lord Jesus Christ' ceases to be ancient and becomes up-to-date, personal, winning us here and now through 'the communion of the Holy Ghost.' That explains the words of C. J. Montefiore about Jesus: 'He kindled a flame which was to burn more brightly after His death than ever before in His life-time. "For the sake of Jesus." Of what fine lives and deaths has not this motive been the spring and sustainment?' The Holy Spirit makes the historic Jesus not past but present.

The bones of the New Testament record the dead certainties, thus become alive and dominant in us, and are clothed with the flesh of personal experience. 'The communion of the Holy Ghost' brings 'the grace of the Lord Jesus Christ' to live inside us, as the invincible part of our personality. P. T. Forsyth put it thus: 'Christ's faith in His own work stands when our faith in it wavers. When it is hard to believe, we believe in His belief. We turn to Christ's sense of His own lordship of the world.' J. R. Lowell spoke of 'men with empires in their brains,' men with expanding government in their minds, and Jesus Christ is ever adding new territory to His dominion. And what is it that makes Him Lord, not only of yesterday, but also of to-day and to-morrow? It is the Holy Spirit who brings the historic Jesus back across the centuries and exalts and glorifies Him in our time as the One to whom the future belongs. You see, the Holy Spirit is God on the spot this very minute, beside us and inside us, to communicate the royal 'grace of the Lord Jesus Christ' as a here-and-now experience, with the throb of a new contact. The dead certainty becomes the living King by 'the communion of the Holy Ghost,' who makes the ascendancy of Jesus not past but present, the latest thing that has happened in our life.

3. The Holy Spirit is God's companionable love. God's love comes into the thick of our struggle by 'the communion of the Holy Ghost.' Many are too apt to regard God as a remote majesty, far away in heaven, and do not realize that He is also close at hand on earth. His love makes Him companionable, for love cannot remain distant when troubled folk need care and succour. The Holy Spirit is the Divine mercy in our midst. The late King George was the first King to go into a factory, and when he was resident at Sandringham he was a familiar figure in the cottages of his tenants, getting a sewing machine for one and a job for another, and even helping a worried schoolboy with his lessons. His Majesty went into the mills and homes of his people and endeared himself by his companionable qualities and his personal touch. So the love of the ruling God comes intimately into our workaday life as the Holy Spirit, and wins our hearts. That is Divine love dwelling among us, no longer a dead certainty outside us but a living presence inside us. 'The communion of the Holy Ghost, be with you all.'

Sometimes God guards us on the outside by removing some external menace, some threatening circumstance, in which case we welcome the escape as providential, a proof of His attentive love. But more often God shows His love by guarding us from the inside. His mercy protects us by clarifying our judgments and our conscience and by imparting a new insight, reassurance, and staying-power which carry us to victory. That is the Holy Spirit making us a moral success, the love of God frequenting our life and instilling the truth which overcomes evil. Could anything be more exhilarating?

> For what delights can equal those
> That stir the spirit's inner deeps,
> When one that loves but knows not, reaps
> A truth from one who loves and knows?

The Holy Spirit is the God who loves and knows, sharing His mind and His resources with us.

Therefore the Holy Spirit is God's companionable love, His indwelling, impelling, and upholding presence. The Holy Spirit has made the love of God no longer a dead certainty outside us but a living power inside us, a vibrant piece of our biography. The bones of religion, the Christian data and doctrines, have been clothed in the flesh of our own life-story, and Ezekiel's vision is realized in the apostolic benediction, 'The communion of the Holy Ghost, be with you all,' for that is how you experience 'the grace of the Lord Jesus Christ and the love of God.'

TRINITY SUNDAY.

The Relevance of the Trinity.

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW.

'The Father, the Word, and the Holy Ghost: and these three are one.'—1 Jn 5^7.

It has been said that all of us have only one article in our creed, only one belief of which we are quite certain, beyond all doubt. To some Christianity means Christmas—God become man for us. To some it means Easter—Christ conquering death for us. To others the Kingdom of God seems most significant. It is certain that we all have a bias—depending on our experience of God and of life. We may see such a bias among the evangelists—St. Matthew with his emphasis on Jesus as Messiah, the fulfilment of prophecy; St. Mark with his picture of Jesus the worker of miracles; St. Luke with his stories of Christ's sympathy for the poor and the sick; St. John with his conception of Christ, the Word of God, the answer to man's questions. And all of us to some extent are the same. A young, healthy lad cannot normally be interested in the life-everlasting. An old, done body who thinks of Gladstone when politics are mentioned cannot be greatly concerned with the application of the gospel to contemporary problems. That is all inevitable and right, but, if some aspect of the gospel appears to be silly or futile, the fault is probably to be found in some defect of our own.

1. The man in the street—that mythical and elusive personage—is apt to feel that the doctrine of the Trinity is either meaningless or unimportant. It seems to him the most doctrinaire, the most theoretical part of the teaching of the Church. The work of the Creator touches our daily concern for the means of life. The work of the Son touches our daily battle with sin, our frequent preoccupation with death. The work of the Holy Spirit we see in our need for guidance and in the miraculous survival of the Church. Viewed separately, the relevance of the three persons in the Trinity to our ordinary lives is clear but, when the relationship between the three is spoken of, we feel that we have left solid ground. When it is said that these three are one, we feel that we are touching academic questions, best left for those with a taste for old, half-forgotten things.

It is strange that it should be so because the doctrine of the Trinity grew directly out of vital experience. It was when men saw the glory of the Father in the face of Jesus Christ that they said with Peter, 'Thou art the Christ, the Son of the living God,' or with Thomas 'My Lord and my God.' 'These two are one,' they cried, 'the God who made the world and this One who has come into it.' And when Christ left them, and the disciples, at first so shamefaced and heart-broken, experienced a strange, new soul-warming power they said, 'This is the promised Comforter. This is the Holy Spirit, God Himself at work in us and through us.' The Trinity is not a story about far-off things. It is the blessed truth about the God who comes near to us as Father-Creator, as Son-Redeemer and as Spirit-Comforter.

It is a commonplace that we must speak of people as we find them. The Church has spoken of God as He has found man. We obviously don't know God as He is in Himself, but only as He comes to us. Of God as He is in Himself we can say only what He said of Himself, 'I am that I am.' Here we are in the presence of ineffable, majestic mystery. Of God as He comes to us we may say with St. John, 'He is the Father, the Word, and the Holy Ghost: and these three are one.' *That* we cannot, dare not, must not say as a matter of theory, as something we have been taught and know. We can say it only as it is our experience, only if God hath sent forth the Spirit of His Son into our hearts whereby we are enabled to cry, 'Abba, Father.' We can know the doctrine of the Trinity only as God has so revealed Himself to us.

Dr. Gossip with rare irony has somewhere said, 'It must be wonderful to know as much about anything as Joad knows about everything.' But there is nothing jaunty or conceited in the statement that God is three in one and one in three. It is the humble acceptance of God as He has shown Himself to us and if we cannot say 'God made me, God saved me, God is present with me' then we are living short of the Christian faith. If we can say that, then we believe in the Holy Blessed Trinity.

2. Yet to stop there with the Father, the Word, and the Holy Ghost would be to leave a hint of three gods and so St. John goes on, as we must, to say 'and these three are one.' It has been said that all Christian doctrines say the same thing, and that is true. All of them can finally be resolved

into the one word 'Love.' That is the nature of God. That is God's attitude to man. That is God's will for the relationship between man and man, and that is God's final purpose. All are comprehended in the one word—Love. God created us in love. In love He sent His Son and in love that Son died. When the foul deed was done, God's love did not turn sour but still in love He seeks us. And the very fact that God is three persons in one is proof that from the beginning God was not solitary and alone, abiding in splendid and austere isolation. From the beginning there was love in God Himself, between the Father, the Son and the Holy Spirit. In the very Godhead we see that community of love for which we were made. God is not Himself by Himself, any more than we are. If we cut ourselves off from our relatives and friends, the Church, or the world of men, we become not more human but less. Each link broken, each tie cut, each quarrel, each misunderstanding, makes us less human because it makes us less like God, in reflecting whom our true nature and destiny are to be found. Each shot fired in the world, each wound inflicted, each victory won at the expense of our fellows is a denial of man's nature, as it is an insult hurled in the face of God who in Himself is a community of Love and whose purpose for us is simply—Love.

3. Yet that love is not what we call love—the tashed, self-seeking thing that currently masquerades by that name. The love of God is unfathomable love—not something we may understand and obtain, but something which we can only wonder at and accept. When we speak of the Trinity we must not imagine that we have mastered and understood and classified God. There could be no greater blasphemy. Before the Infinite Majesty, the Perfect Holiness, the Ineffable Love of God we can only bow in adoration and humility and awe. Even to name His name should stir us to reverence.

No matter how well we know a friend, we can never know him completely. Always some mystery remains and some surprise, something that eludes us. Although God has revealed Himself as Father, Son and Holy Ghost, He never lets us know Him completely. That must wait until we reach the other side, when we shall know Him, not as He has shown Himself to our limited, sense-bound understanding, but as He is. There we shall talk with Him as a man talks with his friend, and see Him face to face.

The Trinity is the holy of holies of the Christian faith not because it is the last word on God; that is never given to man; but because it is the promise, the threshold and the foretaste of that perfect knowledge of God which is the object and the goal as it is the hope and the promise of the gospel.

Contributions and Comments.

E. J. Goodspeed's Theory Regarding the Origin of Ephesians.

HAVING for some years been turning over Goodspeed's theory in my mind and trying to weigh it up, may I be allowed to offer some 'notes and queries' to the Rev. C. Leslie Mitton's clear and interesting article in THE EXPOSITORY TIMES for September, 1948? I do not wish to go over his ground again, still less here to draw any conclusions; only to select what seem to me debatable or particularly noteworthy points.

(i) First, as *against* Goodspeed:

(1) I wonder whether Mr. Mitton does not overstate the linguistic case in Goodspeed's favour once or twice. Thus: (*a*) σῶμα does indeed mean the Church in Eph 4^{16}, but is it so clear that it means the Cosmos and not the Church in Col 2^{19}? I very much doubt whether there is any essential difference between the two uses. Similarly, (*b*) the μυστήριον in Colossians can hardly be said to be 'equated with Christ, the Word of God.' Rather, it is equated with the fact that Christ is among the Gentiles: that is at least a possible (I think a probable) interpretation of Col 1^{27}. Again, therefore, I suspect that the difference between Ephesians and Colossians has been exaggerated. Thirdly, (*c*) πλήρωμα cannot be shown to be used in Ephesians 'with quite a different meaning' from that which it bears in Colossians. The crucial passage is, of course Eph 1^{23}, and there it is at least arguable (if not probable) that πλήρωμα is in apposition to Christ, not to the Church. This view has been advanced from time to time before, and I have recently tried to restate its claims (THE EXPOSITORY TIMES, November, 1948).

(2) It seems to me that it would be difficult to substantiate the claim that 'the doctrinal relationship requires a considerable interval of time between' Colossians and Ephesians. Vocabulary, style, and tone apart, can any *doctrine* be found in Ephesians which is incompatible with the outlook of Colossians?

(3) The verbatim identity of parts of the Tychicus passages in the two Epistles is striking. But I find it far harder to imagine Goodspeed's

editor laboriously maintaining his pseudonymity by this device, than to conceive of Paul himself repeating, in a circular letter, words about a messenger which he had recently written to one particular Church.

(4) It had long seemed to me very damaging to Goodspeed's theory that Ephesians did not, so far as I knew, appear at the beginning or end of any lists of the Pauline Epistles. I am particularly grateful that Mr. Mitton has gone into this and established the virtual lack of any evidence in favour of Ephesians ever having occupied such a position.

(ii) In *favour* of Goodspeed, on the other hand, might not two points have been given prominence?

(1) In Eph 2 the writer, ostensibly a Jew, does not seem to write quite consistently as such; and, on Goodspeed's showing, this is easily accounted for. Goodspeed's editor is, in fact, not a Jew; and here (as Goodspeed acutely suggests) the disguise has slipped for a moment. The writer and the Christians addressed were, in reality, well on the way to the 'new race' idea of Aristides' *Apology*; and, although *to Paul* the readers would have been Gentiles over against himself as a Jew, the Paulinist fails to sustain his Jewish rôle. Even Professor C. H. Dodd, who holds to the Pauline authorship, goes out of his way (*Abingdon Commentary*, 1230) to point out where the writer carefully avoids identifying himself with Jewish Christians over against Gentiles (note the subtle absence of the personal pronoun in the second limb of the quotation in 2^{17}—ὑμῖν τοῖς μακρὰν, but merely τοῖς ἐγγύς). I think this point can be made far too much of, but it is worth while to note that Goodspeed's theory would here remove an element of uneasiness in the modern reader's mind.

(2) In Eph 3^3 occurs the remarkable statement that the writer had already described in writing how the μυστήριον had been made known to him by a revelation (the μυστήριον being the inclusion of the Gentiles in the Church—*v.*[6]), and that his readers could assure themselves of his understanding in these matters by reading what he had written. Now, within our extant Pauline writings we have a passage which exactly fits the description—Gal $1^{10ff.}$, where Paul says explicitly that it was *through a revelation* (*vv.*[12. 16]) that he was called to preach the good news *among the Gentiles* (*v.*[16]). On Goodspeed's showing, the readers only had to look in the new Pauline *corpus* to which Ephesians formed an introduction, to find the reference in Galatians; but if Ephesians is Pauline, we can hardly assume that Galatians was already circulating in the Asian churches or that they would have taken the allusion; and we are driven rather lamely to postulate some lost writing addressed previously to them. (Hort's attempt, in *Prolegomena to St. Paul's Epistles to the Romans and the Ephesians*, 149 ff., to make *v.*[4] a reference to the reading of the Old Testament will hardly commend itself.)

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Note on the Textual Problem of Ephesians i. 1.

The problem arises from the fact that in our best and oldest MSS. the words ἐν Ἐφέσῳ are awanting after τοῖς ἁγίοις τοῖς οὖσιν and were unknown to Origen, Tertullian and others. Basil at a later date found them to be absent from the older MSS. It seems clear that they are not authentic but probably introduced from the title Πρὸς Ἐφεσίους which apparently dates from the second century and may correctly describe the first recipients of the Epistle, which the contents show to have been intended for a wider circulation among neighbouring churches in the province of Asia. It has an encyclical character, like the Epistle of James and the First Epistle of Peter.

But it is reasonable to question the sufficiency of the text as it stands in Codd.B א. and was accepted by Origen. Origen's explanation of τοῖς ἁγίοις τοῖς οὖσιν is generally set aside as far-fetched. The translation 'to the saints who are also faithful in Christ Jesus' though accepted by some able scholars is hardly satisfactory. One feels that something has dropped out of the text after τοῖς οὖσιν.

What is it? I suggest the word ἑνί. It is unattractive at first sight, but on examination it emerges as exactly appropriate to the theme and purpose of the Epistle. The meaning of τοῖς ἁγίοις τοῖς οὖσιν ἑνὶ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ would be 'to the saints who are one and faithful in Christ Jesus.' This terse descriptive phrase, suited to the introductory address, may be expanded thus: to the members of the one Universal Church of Christ, whose bond of union is their faith as individuals in the Person of Christ Jesus their common Saviour and Lord. The 'saints' are at the same time εἷς ἐν Χριστῷ Ἰησοῦ and πιστοὶ ἐν Χριστῷ Ἰησοῦ. The whole phrase aptly combines their dual relationship to Christ and His Church.

In his Commentary on Galatians Bishop Lightfoot remarks thus on 3^{28}, εἷς ἐστέ 'are one man.' Cf. Eph 2^{15}, τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον. Also in his Commentary on Colossians 3^{15} ἐν ἑνὶ σώματι, he remarks: 'this passage strikes the keynote of the companion Epistle to the Ephesians.'

Assuming that the letters ENI have fallen out of the text, how are we to account for their omission? I suggest a simple explanation. The scribe would expect τοῖς οὖσιν to be followed by a local name. EN would seem right, but ENI being contrary to expectation he might find unintelligible and decide to leave out, contenting himself with construing the phrase, as some scholars have done, without the letters which he failed to recognize as ἐνί owing to his inability to appreciate the theme and purpose of the Epistle. This solution of the textual problem is at least plausible. I am not aware that it has ever been suggested.

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The Year of the Exodus in the Pseudo-Cyprianic De Pascha Computus.

THE writer of this tract [1] first sets out the principles on which he has built up a canon from which, he claims, one can read off the dates of all passovers Jewish and Christian. He then states that the passover of the Exodus was observed on Monday, 12th April, and proceeds on this as basis, and with the help of his canon, to work out the dates of the other passovers mentioned in the Old Testament, that of the passover at the time of which our Lord was crucified and that of the passover of the fifth year of Gordian (A.D. 243), the year in which the tract was published. But whence did he derive the month-date which he gives for the passover of the Exodus? So far as is known, there was no tradition among the Jews with regard to it: the date is found in no other early chronographer: nor has any one succeeded in showing that it may have been arrived at with the help of particulars given in the Bible. This difficulty has led to the suspicion that the writer made things easy for himself,[2] that first he calculated back from the date of the passover of A.D. 243 to that of the passover of the Exodus, and then, having thus found it, built upon it and wrote forwards from it.

But whatever one may think of this Computist's scientific attainments, I cannot but admire his character as it is revealed in his opening chapter; and such 'cooking' on the part of such a man seems to me to be very improbable. His regard for 'the holy and divine Scriptures' and his desire to be guided by them certainly suggest that he used them in working out the date of the passover of the Exodus, and my present purpose is to show that he may in fact have done so.

According to Burkitt [3] and Monceaux [4] he used an African type of Biblical text, one, therefore, that was based upon the LXX; and I suggest that in Gn 5 and 7 he had before him in that text the same figures as there are in the LXX, and so concluded that from the Creation to the Flood was a period of 2242 years (cf. *H.D.B.*, i. 397*b*). For the interval from the Flood to the Call of Abraham I suggest that he read as follows:

After the Flood Shem lived	2	years	and	begat	(so LXX Gn 11[10])			
Arpachshad who lived	135	,,	,,	,,	(	,,	,,	12)
Kainan ,, ,,	130	,,	,,	,,	(	,,	,,	13)
Shelah ,, ,,	130	,,	,,	,,	(	,,	,,	14)
Eber ,, ,,	134	,,	,,	,,	(	,,	,,	16)
Peleg ,, ,,	130	,,	,,	,,	(	,,	,,	18)
Reu (Ragau) ,, ,,	132	,,	,,	,,	(	,,	,,	20)
Serug ,, ,,	130	,,	,,	,,	(	,,	,,	22)
Nahor ,, ,,	79	,,	,,	,,	(	,,	,,	24)
Terah ,, ,,	130	,,	,,	,,				

Abraham (According to LXX Gn 11[32] Terah lived 205 years. The Computist appears to have assumed, as the Samaritan text also does, that he died in the year in which Abraham, then 75 years old, left Haran).

From the Birth of Abraham to his Call 75 years.

That gives 1207 years from the Flood to the Call of Abraham. I suggest further that the Computist's text of Ex 12[40] followed those MSS. of the LXX which there read: 'The sojourning of the children of Israel which they sojourned in the land of Egypt and in the land of Canaan, was four hundred and thirty-five years.' In all then he will have reckoned 3884 (=2242+1207+435) years from the Creation to the Exodus.

Now $3884 = 34 \times 112 + 4 \times 16 + 12$. Also according to the Computist the first creation day was 25th March, the Spring Equinox of the Julian calendar. But since he considered it absurd to speak of astronomical time prior to the creation of the heavenly bodies by which it is measured, he reckoned it from the fourth creation day, Wednesday, 28th March. If then on his canon [5] that was feria IIII in the fifth [6] horizontal line, he had but to advance from there over 4 vertical columns and then down 12 horizontal lines to obtain the date of the Passover of the Exodus. The fact that this leads to Monday, 12th April, does not prove that I have traced the precise steps by which he arrived at it. It is nevertheless significant and indicates that in this matter his method may have been quite honest and straightforward.

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[1] Hartel, *Cypriani opera omnia*, iii. 248–271.

[2] So, *e.g.*, Hufmayr, *Die pseudocyprianische Schrift De Pascha computus*, 22–27.

[3] *The Old Latin and the Itala*, 7.

[4] *Histoire littéraire de l'Afrique Chrétienne*, ii. 98.

[5] See its reconstruction in Hartel, *op. cit.*, 271.

[6] It must have been this and not the thirteenth since the number of years (3884+1548) from Adam to Christ is not a whole number of times 112.

'Drake's Prayer.'

I NOTICED under 'Entre Nous' in the January number reference to 'Drake's Prayer.'

I have known what I consider to be the original for over forty years. It is a collect from the Mozarabic Liturgy (*c* A.D. 650) as follows:

'Look upon us and hear us, O Lord our God, and assist those endeavours to please Thee which Thou Thyself hast granted to us; as Thou hast given the first act of will, so give the completion of the work; grant that we may be able to finish what Thou hast granted us to wish to begin, through Jesus Christ our Lord.'

HUBERT AINSWORTH.

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[I am afraid this has no connexion with 'Drake's Prayer' except the idea in common of completing work begun. I hope soon to print something further on 'Drake's Prayer.'—EDITOR.]

Entre Nous.

The Faith of Edward Wilson.

'The world knows nothing of its greatest men.' So we are told. But Mr. Seaver has toiled hard in book after book—here is the third of them—to make us realize the character of Edward Wilson, that remarkable man who went twice with Scott to the Antarctic; and on the latter occasion was recognized by all his comrades and especially by Scott himself as the soul of the adventure, doing immeasurably much to hold things together by his unbreakable courage, by his imperturbability in face of the most daunting crises suddenly leaping in out of nowhere, by his tolerance and kindliness, and above all by a cheery unselfishness which always took the heavy end, and never failed.

All his life through, Wilson was a strong determined personality. Something of an athlete, he broke down badly during his medical course with tuberculosis, and was whipped off to Norway and then to Davos. But, refusing to be penned into invalidism, and acting as no patient should, he shook off the disease, more, it would seem, through sheer will-power than by the treatment given him. And that was characteristic of the man.

But it was in the long years in the far south that he impressed men most, and there that his good qualities shone out most evidently.

Those who were in the First War will agree that, crowded together as the troops were in narrow trenches and stuffy dug-outs, it was nearly impossible for a man to conceal his real nature from his comrades. Inevitably it showed through. And so the eulogies passed on him by his fellows who had lived with him, and watched him at such close range for years, can be quite safely taken as authentic. And enviable eulogies they are.

'I never thought the Christ-life possible as an ideal till I saw it in your husband,' so Commander Pennell, R.N., wrote to Wilson's wife. Or this from the man who shared with him 'the worst of the extremities of hardship and endurance': 'If you knew him you could not like him: you simply had to love him. If I were asked what quality it was before others that made him so useful, and so lovable, I think I should answer that it was because he never for one moment thought of himself.' Or, as Scott put it, 'the calmest in counsel, the hopefullest in outlook, the readiest for hard work.' Or that wonderful epitaph that he wrote over him, as they two lay dying side by side, less than eleven miles from food and safety, 'My dear Mrs. Wilson, If this letter reaches you [it was found eight months later beside the bodies] Bill and I will have gone out together. We are very near it now, and I should like you to know how splendid he was at the end—everlastingly cheerful and ready to sacrifice himself for others. . . . I can do no more to comfort you than to tell you that he died as he lived, a brave, true man—the best of comrades and staunchest of friends.'

This was a big man, who lived and died gallantly. How did he do it? *The Faith of Edward Wilson of the Antarctic*, by Mr. George Seaver (Murray; 3s. 6d. net), is meant to answer that. It is a small book of forty-eight pages.

Wilson was a deeply religious man. He never spoke of it. His closest comrades were surprised to be told later that he had held a little service for himself, week by week, up in the crow's nest. But, said a friend, 'I have never known a more religious man.' He worked at it much harder than most of us do. He spoke contemptuously of the fuss we make about the body's needs, yet leave the soul to scramble on anyhow, making such shift as it can. For years and years, he rose early to study the Bible, writing down in his own words sometimes arrestingly, sometimes naïvely, sometimes both, the requirements which Christ makes upon us.

And his religion had results. Jung speaks with amazement of the audacity of the Christian claim

to be able to change anyone into a new creature, living life in a quite different and higher way. And then he adds, 'And we can't laugh it out of court. For it has done it. And every day we meet such new creatures in the street.' Wilson, one imagines, was always exempt from the uglier sins. But his religion deepened and made him increasingly Christlike. In the end, for example, everyone was struck by his tolerance. Yet this was not natural to him, who for long was quick tongued and censorious. No doubt when, so he says, he 'cursed and swore more during the sermon than I have at anything for an age. The man was a blithering idiot. How I hate him,' it is quite likely that the man was blithering. And when he calls his beloved street arabs 'little beasts,' and wonders that he did not fill the room 'with dead little Battersea boys' one understands the outburst. But, during the four years of the first Antarctic expedition Wilson was known as 'Bill the critic,' and 'Bill the cynic'—the same man who, in the latter journey, was 'Bill the peacemaker.'

The Divinity of Christ meant very much to Wilson; that, and the hope that we can grow into His likeness, and put on His ways. The example of Christ haunted him; and, with diligence and concentrated effort, he sought to follow in His steps. Hence his glory of unselfishness. The self-centredness of certain of the mystics shocked him, and he writes to a sister of 'the most fascinating ideal I think I ever imagined, to become entirely careless of your own soul and body in looking after the welfare of others.' So he himself habitually sought to live. Little wonder that one said of him, 'Every life that he touched was made better and happier by that touch.' But Christ was much more to him than the Example. He was a living Presence, a constant Companion. And this not in religious exercises only, but everywhere. So Wilson, the naturalist, the artist, the passionate lover of beauty, felt quite simply. 'I know that every joy I feel in a wood is understood and felt more perfectly by Christ at my side; I feel always as if He were leading me about and showing me things, and for everything I thank Him—in fact it's a running conversation all the time. When I am with other people or in a bad temper, I don't feel this; but, oh, the joy of getting away alone, and getting Him to show you things.'

But nothing, perhaps, helped Wilson more than his exultant belief in the overruling Providence of God, and the peace that brings even in bleak and austere places. 'Having once given your life and your will to God as a reasonable offering, *everything* that happens to you is sanctioned by Him because He allows only such things to happen to you, when once you have put your life in His hands, as can do you some good. Nine times out of ten you will be able to see. The tenth, perhaps, you won't—just make a note of it, and ask God to show you. Only be quite sure that you have not given up your will to Him merely in so many words, but in reality, and then you will have every reason to take things exactly as they happen to come, and find a blessing in the worst of them. God lives in and with those who get into this habit of thought, only it takes some perseverance to get out of the way of grumbling and impatience. I have been at it some eight years now, and I haven't succeeded yet, but it's worth sticking to.'

That was the secret of his strength and calm, a calm which in the end remained unruffled by the wildest storms that broke over him. This is a man who makes one feel small—and envious.

A. J. GOSSIP.

Moral Crisis.

'Martin Niemöller confesses his failure at a crisis. "In 1933," he says, "when the Communists were imprisoned, I did not lift up my voice. I did not say to my congregation, 'Be on your guard. There is something wrong happening here.' And when the feeble-minded were murdered, I said to myself, 'Am I to be the guardian of the feeble-minded?' I could not even claim that I was ignorant of the persecution of the Jews, but I did nothing. I only started speaking out when the faith of the Church was persecuted. For this neglect I am greatly to blame. I have sinned." '[1]

Kierkegaard.

The privately endowed David F. Swenson-Kierkegaard Memorial Fund is making available for 1949–1950 and every year thereafter a fellowship of at least $500 to be used for the study of Sören A. Kierkegaard, 1813–1855. Persons of any creed, nationality, or colour are eligible. Each recipient is free to choose his own place of study. In view of the character of the subject matter, a religious interest and a reading knowledge of Danish are requisite. Any one seeking application blanks or information is urged to write the Secretary of the Swenson-Kierkegaard Memorial Committee, Dr. Paul L. Holmer, Department of Philosophy, 300 Folwell Hall, University of Minnesota, Minneapolis 14, Minn.

[1] R. Menzies, *So Fight I.*

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